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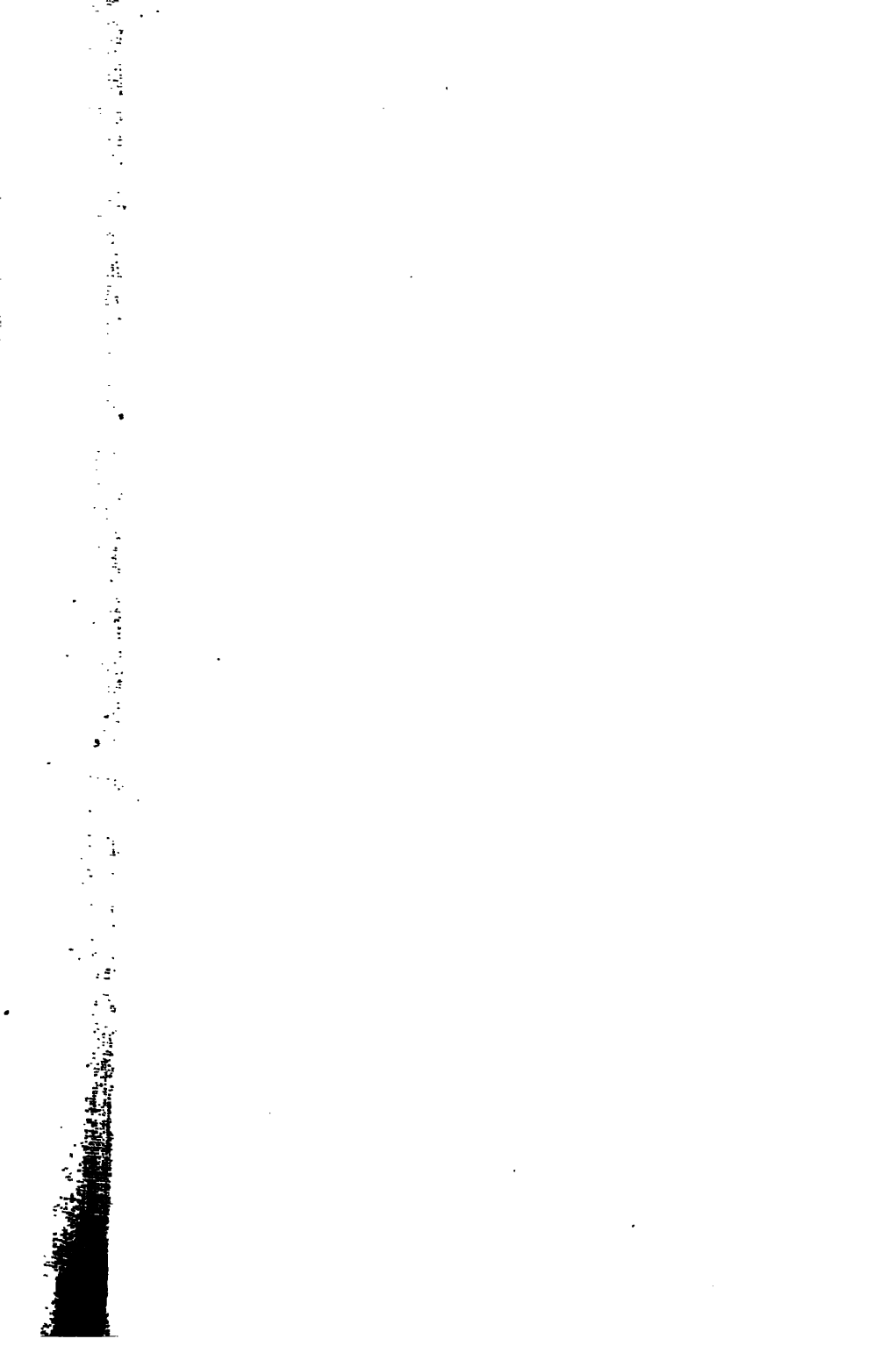
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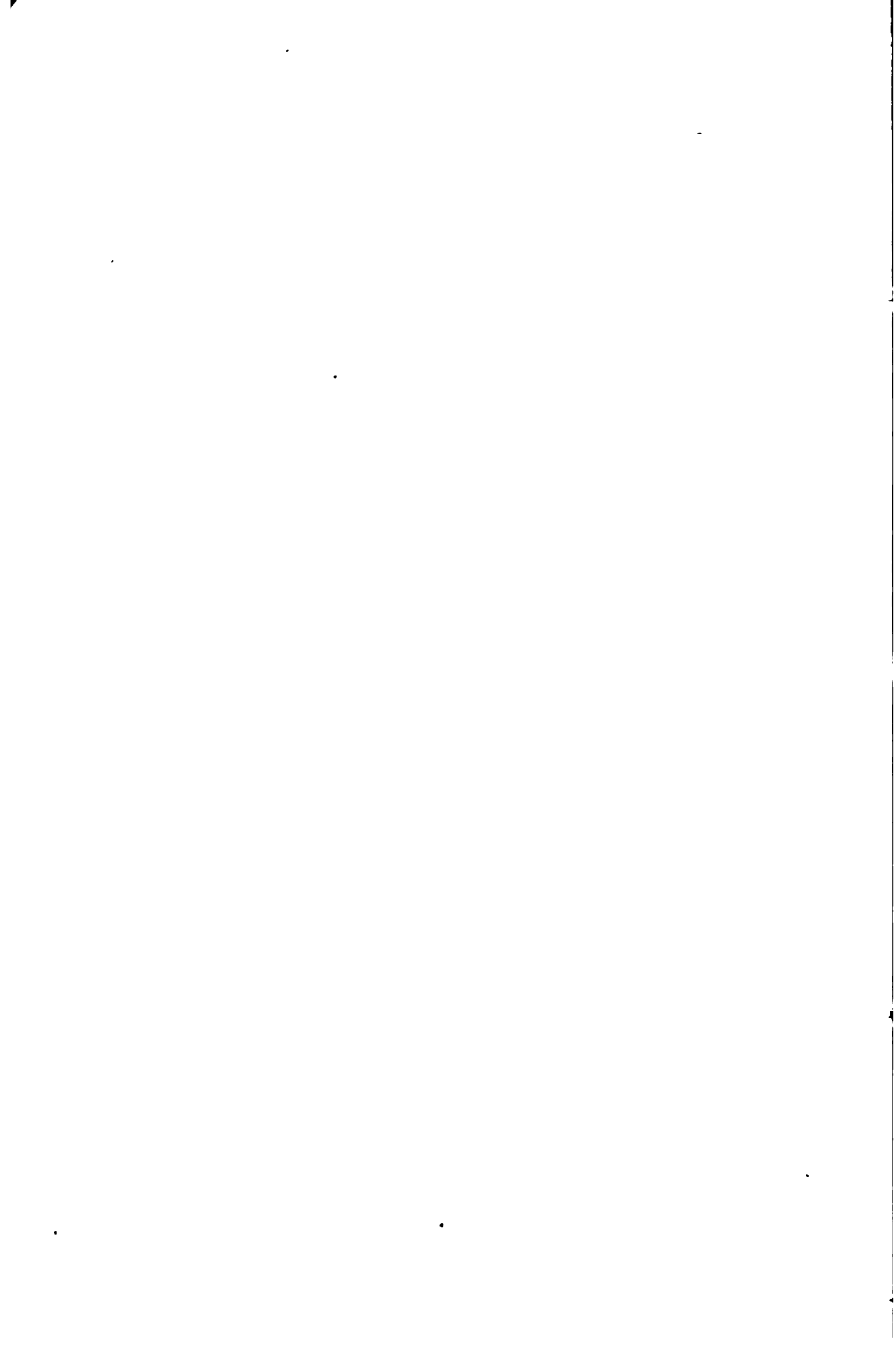
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**A CRITICAL AND EXEGETICAL  
COMMENTARY**

**ON**

**THE BOOK OF JOB**

**BY**

**SAMUEL ROLLES DRIVER, D.D.**

**AND**

**GEORGE BUCHANAN GRAY, D.Litt.**

**VOLUME II**



UNIV. OF  
CALIFORNIA

THE INTERNATIONAL CRITICAL COMMENTARY

**A CRITICAL AND EXEGETICAL  
COMMENTARY**

**ON**

**THE BOOK OF JOB**

**TOGETHER WITH A NEW TRANSLATION**

**BY THE LATE**

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HON. D.D., ABERDEEN**

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## ADDENDA ET CORRIGENDA.

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### PHILOLOGICAL NOTES.

- P. 18, l. 13. *After* “(ZAW, 1897, p. 183 ff.)” *add*: and still more recently by J. Hehn in *Orient. Studien Frits Hommel* . . . *gewid.* ii. 79-90.
- P. 160, l. 28. Perles (*Orient. Stud.* ii. 133) derives כַּחַת from כַּח, and proposes the meaning “unergründliches Wesen” —a synonym of קַח in 117.
- P. 273, ll. 14, 15. *For* “<sup>6-11</sup> in editions of Ⲭ . . . continuous lines in Ⲭ” *read*: “in editions of Ⲭ, <sup>6-11</sup> except, <sup>10a</sup>, are Θ, and <sup>11a</sup> Ⲭ (ἀλλὰ τοῦ δικαίου εἰσακούσεται) is not obviously a rendering of <sup>10a</sup> Ⲭ (וְיִנְחַל לְפָנָיו וְיִשְׁמָע). Thus, in an earlier text of Ⲭ, the following appear to have been consecutive lines: <sup>6</sup> Ⲭ = <sup>6</sup> Ⲭ, <sup>10a</sup> Ⲭ = ? Ⲭ, <sup>12a</sup> Ⲭ = <sup>6a</sup> Ⲭ.”



# PRINCIPAL ABBREVIATIONS EMPLOYED

## 1. TEXTS AND VERSIONS.

|                        |  |
|------------------------|--|
| 'A, Aq. . . .          | Aquila.  |
| AVm. . . .             | Authorised Version (margin).   |
| EV(V). . . .           | English Version(s).  |
| MS(S) Ken., de Rossi   | Hebrew Manuscripts as cited in Kennicott or De Rossi.  |
| Oc., Or(ient). . . .   | Occidental (Palestinian) and Oriental (Babylonian), see G-K. 7 $\frac{1}{2}$ n.; and for the readings of the two schools in Job, S. Baer, <i>Liber Jobi</i> (1875), pp. 56-58.   |
| OT. . . .              | Old Testament.   |
| PBV. . . .             | Prayer Book Version.   |
| RVm. . . .             | Revised Version (margin).  |
| Z, Symm. . . .         | Symmachus.   |
| Θ, Theod. . . .        | Theodotion.  |
| Ⲭ . . . .              | The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887-1894). The readings of the codices are, when necessary, distinguished thus:—Ⲭ <sup>A</sup> Ⲭ <sup>B</sup> (Alexandrian, Vatican, etc.). For the cursives, reference has been made to <i>Vet. Test. Græce, cum variis lectionibus</i> , ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48-51): such matter is commonly cited as Ⲭ (Θ). |
| 𐤀 . . . .              | The Hebrew (unvocalized) text, <i>i.e.</i> the consonants of the ordinary Hebrew MSS and printed Bibles.   |
| 𐤁 <sup>1</sup> . . . . | The consonants of the traditional Hebrew text (𐤁) irrespective of the present word divisions and after the removal of the vowel consonants (cp. <i>Isaiah</i> , p. xxv).   |
| Ⲛ . . . .              | The Coptic (Sahidic) Version of Ⲭ (§ 48).  |
| Ⲛ . . . .              | Old Latin Version of Ⲭ.  |



- מס. . . . . The Massoretic Text (i.e. the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, *Varia Lectiones Vet. Test.*; Kennicott, *Vet. Test. Heb. cum variis lectionibus*; or R. Kittel, *Biblia Hebraica*.
- ת. . . . . Targum Onkelos.
- ס. . . . . The Syriac Version (Peshitta).
- ס<sup>ה</sup> . . . . . The Syro-Hexaplar Version of ס.
- ע. . . . . Targum: ע<sup>1</sup> ע<sup>2</sup>, etc., first, second renderings in ע.
- פ. . . . . Vulgate.

## 2. AUTHORS' NAMES AND BOOKS.

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- Baer . . . . . S. Baer, *Liber Jobi*, 1875.
- BDB . . . . . See *Lex*.
- Be[er, G.] Be<sup>r</sup>. (1) *Der Text des Buches Hiob* (1897)—Be<sup>r</sup>.  
Be<sup>kk</sup>. (2) Notes in R. Kittel, *Bibl. Hebr.*—Be<sup>kk</sup>.
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- ChWB . . . . . See Levy.
- CIS . . . . . *Corpus Inscriptionum Semiticarum*, Paris, 1881 ff.
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- ET* . . . *Expository Times*.
- Ew. . . . (1) *Lehrbuch d. Hebr. Sprache*.  
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- Exp.* . . . *The Expositor*.
- Forms* . . . See Gray, 3.
- Freyt[ag, G. W.] . *Lexicon Arabico-Latinum*, 1830.
- G-B. . . . *Wilhelm Gesenius' hebräisches u. aram. Handwörterbuch über das AT . . . bearbeitet von Frants Buhl*, 1915.
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- GGA* . . . *Göttingische gelehrte Anzeigen*.
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- Hfm, or Hoffm. . *Hiob nach J. C. E. Hoffmann*, 1891.
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- Honth[eim, J.] . *Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt*, 1904.

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 HPN . . . . See Gray, 1.  
 I[bn] E[zra], Abra- Hebrew Comm. on Job in Buxtorf's *Biblia Rabbinica*.  
 ham († 1167)  
 ICC . . . . *International Critical Commentary*.  
 Isaiah . . . . See Gray, 2.  
 JBLit . . . . *Journal of Biblical Literature*.  
 Jer[ome] († 420) . .  
 JDT . . . . *Jahrbücher f. deutsche Theologie*.  
 JPh . . . . *Journal of Philology*.  
 JQR . . . . *Jewish Quarterly Review*.  
 JThS . . . . *Journal of Theological Studies*.  
 KAT<sup>a</sup> . . . . *Die Keilinschriften u. d. AT*, von Eberhard Schrader,  
 dritte Auflage neu bearbeitet von H. Zimmern u. H.  
 Winckler, 1903.  
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 Ki . . . . See Qi.  
 Klo[stermann; A.] *Hiob* in *PRE* viii. 97-126.  
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*van de Boeken des Ouden Verbondes*, 1865.  
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 Lex . . . . Lexicon, and unless otherwise defined *A Hebrew and*  
*English Lexicon of the Old Testament based on the*  
*Thesaurus of Gesenius*, by F. Brown, C. A. Briggs,  
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*Targumim*, Leipzig, 1881.  
 (2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wör-*  
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- NSE* . . . See Lidz.  
*NSI* . . . See Cooke.  
*Ol[sh[ausen, J.]* . *KEH*<sup>2</sup> (1852): see Di.  
*Oo[rt, H.]* . . *Textus Hebraici emendationes quibus in VT Neerlandice vertendo usi sunt A. Kuenen al.*  
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*RB* . . . *Revue Biblique Internationale publiée par l'École pratique d'Études Bibliques établie au convent Dominicain Saint-Étienne de Jerusalem (Paris)*.  
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| We[llh.] . . .    | Wellhausen, J.   |
| Wetz[stein] . . . | Notes in Del.  |
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| WZKM . . .        | <i>Wiener Zeitschrift f. d. Kunde des Morgenlandes.</i>      |
| ZA . . .          | <i>Zeitschrift f. d. Assyriologie.</i>                       |
| ZA(T)W . . .      | <i>Zeitschrift f. d. Alttestamentliche Wissenschaft.</i>     |
| ZDMG . . .        | <i>Zeitschr. d. deutschen morgenländischen Gesellschaft.</i> |
| ZDPV . . .        | <i>Zeitschrift d. deutschen Palästina-Vereins.</i>           |

Biblical passages are cited according to the Hebrew enumeration of chapters and verses : where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs † enclosing words in the translation (e.g. 3<sup>14</sup>) indicate departures from (occasionally also departures even from have been so indicated). Small print in the translation indicates probable additions, and unlead type the longer interpolations of cc. 28. 32-37.

al. = alii (others).

Cp. = Compare.

Ct. = Contrast.

## PART II.

### PHILOLOGICAL NOTES.

#### CHAPTER I.

I. **וַיְהִי כִּי**] The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. 12<sup>1</sup> **וַיְהִי אֲנִשִּׁים**. Ct. . . . **וַיְהִי** at the commencement of the books of Jos., Jg., Sam., and also of Ezk., Ru., Est. See Kōn. iii. 365g, and Paton's note on Est. 1<sup>1</sup>.

**וַיְהִי**] **ἔ**<sup>B</sup> ἀνθρώπος τις, **וַיְהִי** **וַיְהִי** It is unnecessary to infer that **וַיְהִי** originally read **וַיְהִי וַיְהִי**; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. 1<sup>1</sup>); but such an expression of indetermination is relatively rare (G-K. 125b).

**וַיְהִי**] not merely equal to, nor a colloquialism (Du.) for, **וַיְהִי**; nor should we infer from **וַיְהִי וַיְהִי** that **וַיְהִי** originally read **וַיְהִי וַיְהִי**; but **וַיְהִי** is *frequentative* (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

**וַיְהִי כִּי**] so 1<sup>8</sup> 2<sup>8</sup> **וַיְהִי**. **ἔ**<sup>A</sup> in all three passages ἀμεμπτος, δίκαιος, ἀληθινός; <sup>B</sup> in 1<sup>1</sup> ἀληθινός, ἀμεμπτος, δίκαιος, in 1<sup>8</sup> ἀμεμπτος, ἀληθινός, in 2<sup>8</sup> δίκαιος, ἀληθινός, ἀμεμπτος. The original text of **ἔ** was probably in all three places ἀμεμπτος, ἀληθινός; δίκαιος will then be a doublet of ἀληθινός, δίκαιος of ἀμεμπτος. Beer, indeed, suggests that **ἔ** originally rendered the single Hebrew word **וַיְהִי** by two Greek words, ἀληθινός, ἀμεμπτος, and compares **וַיְהִי** = εὐφροσύνη . . . χαρμονή, 3<sup>7b</sup>, and **וַיְהִי** = ἐνδοξία τε καὶ ἐξαίσια, 5<sup>7b</sup>; but this fails to explain the *variations* of **ἔ**, and is not favoured by equivalences elsewhere in the book; ἀληθινός renders **וַיְהִי** in 4<sup>7</sup> 8<sup>6</sup> 6<sup>28</sup> 17<sup>8</sup>, but never **וַיְהִי**, and outside Job ἀλ. = **וַיְהִי** only in Dt. 32<sup>4</sup>; ἀμεμπτος = **וַיְהִי** or **וַיְהִי** in 9<sup>30</sup> 12<sup>4</sup>, but never = **וַיְהִי**.

\**Ἀκακος* occurs only thrice in Job—in 8<sup>30</sup> = חס, 36<sup>5</sup> a repetition in ט of 8<sup>30</sup> (*aliter*), and in 2<sup>3B</sup>; *δικαίος* nowhere renders either חס(ים) or ישר in Job, though elsewhere it very occasionally renders both these words.

וירא] read ירא as in 1<sup>8</sup> 2<sup>3</sup>: so here also 2 MSS <sup>Km.</sup> and ט; ט cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. וירדו] and so (Dr. § 74) *there were born*: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. 127<sup>3</sup>)—many children, and most of them sons.

3. ויהי] again the waw consecutive: at a later stage in life (cf. ויהי לו in Gn. 26<sup>14</sup> after v.<sup>13</sup>) his cattle *came to be*, or amounted to, 7000, etc.

עבדו] Gn. 26<sup>14</sup> †. עבדו is a collective—an alternative expression (Gn. 26<sup>14</sup>) for עבדים (Gn. 12<sup>16</sup>). Cf. עבדו (|| to the *pl.* ננשי) in Is. 60<sup>17</sup> (RV. “officers”), and perhaps נבדו (|| to *pl.* נחך) in Is. 3<sup>26</sup>. Cf. F. E. C. Dietrich, *Abh. s. hebr. Gram.* 84; C. Brockelmann, *Grundriss d. Gram. d. sem. Sprachen*, i. 228c.

עבדו רבה מאד] is doubly rendered in ט: (1) *καὶ ὑπηρεσία πολλή σφόδρα*; (2) *καὶ ἔργα μεγάλα ἦν αὐτῷ ἐπὶ τῆς γῆς*. Beer suggests that (1) is ט, (2) Theodotion, and that ἐπὶ τ. γ. arises from מאד בה read במאד.

גדול מכל] *greater than any*: see BDB. 482a.

4. ויהיו . . . ושלחו . . . ועשו . . . והלכו] frequentatives. In v.<sup>5a</sup> the simple narrative imperfect consecutives are used, the frequentatives reappearing in v.<sup>5b</sup> (. . . ושמעו יעשו . . . והעלה): see Dr. § 114 β, 120.

ויהיו . . . ועשו . . . והלכו] this is sometimes cited as an example of the use of הלך as a mere introductory word (cf. BDB. 233b bottom, and 234a middle; Ges.-B. 180a top); so Du., e.g., renders והלכו, *sie sind zu Werk gegangen*, and Bu. gives no definite translation of it. Dr. on Dt. 31<sup>1</sup> disputes such an explanation of הלך either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations: (1) the meaning of עשה משתה; (2) the originality of בית; and, if בית belonged to the original text, (3) the meaning

and construction of **בית איש יומו**. As to (1): in this passage, but in this passage alone, it is customary to render **עשה משחה**, to *hold a feast* (so, e.g., RV.); but this is really illegitimate; the phrase occurs frequently, meaning not to *hold*, or *participate in*, but always to *give*, or *furnish*, a banquet (RV. *make a feast*); see Gn. 19<sup>8</sup> 21<sup>8</sup> 26<sup>30</sup> 29<sup>32</sup> 40<sup>30</sup>, Jg. 14<sup>10</sup>, 2 S. 3<sup>30</sup>, 1 K. 3<sup>15</sup>, Est. 1<sup>2</sup> 5. 9 2<sup>18</sup> 5<sup>4</sup> 5. 8. 12 6<sup>14</sup>, Is. 25<sup>6</sup>. To *keep a feast*, had this been intended here, would have been differently expressed; note especially **חיה לחם המסחה**, Jg. 14<sup>17</sup> (cf. v. 10), and see also 1 S. 25<sup>30</sup>, Est. 8<sup>17</sup>. The phrase **עשה חן** (RV. *to keep the feast*; see, e.g., Ex. 34<sup>23</sup>, Dt. 16<sup>10</sup>), to which Hitz. appealed for rendering *held a feast* here, is really quite different; the **חן** *included* (sacrificial) meals, but also much more; and in so far as the phrase **עשה חן** refers to the meal, it refers at least as much to the provision of it as to the participation in it. (2) If **בית** be omitted the construction is simple: *his sons used to give a banquet, each on his day*; but in this case no real force can be allowed to **והלכו**, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit **בית**: and the latter appeals to **ע**; but **בית** is possibly, not to say certainly, expressed in *συμπορευόμεναι πρὸς ἀλλήλους* (Bu.). In any case **בית** should be retained. (3) On possible explanations of **בית איש יומו**, cf. G-K. 139c: it might mean *in the house* (acc. of place, G-K. 118g) *of*, i.e., appointed for, *the day of each* (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to **הלכו** its full sense of *went*. It looks as though by a breviloquence two sentences have been telescoped into one, **והלכו בניו בית איש יומו ועשו משחה איש יומו**: *his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet*. This view is substantially that represented by **ע**. For **יומו**, acc. of time, see G-K. 118i.

**שלשת**] MS <sup>Kan.</sup> 157 reads **שלש**; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read **שלש** (yet see v. 3); for the fem. form of the numeral before fem. nouns, see Gn. 7<sup>13</sup> and G-K. 97c.

5. **והקשר**] cf. **ינשו**, pointed as Kal, in Is. 29<sup>1</sup>. It is



commonly held that *ימי המשיחה* is the subj.; but in view of the Kal in Is. 29<sup>1</sup> it is perhaps more probable that the subj. is the same as that of the preceding vbs., and *ימי המשיחה* is the obj.


*והאלו . . . וקראו ל' . . . ויקדשו* ct. v.<sup>4</sup> *והאלו . . . וקראו ל' . . . ויקדשו* indeed, has both for *קדש* in v.<sup>5</sup> and *קרא* in v.<sup>4</sup> the same vb.—מן; but elsewhere this vb. renders both *קרא* (e.g. 1 S. 9<sup>24</sup>) and *קדש* (e.g. Jl. 2<sup>16</sup>, Mic. 3<sup>5</sup>), and *ל'* is, therefore, no evidence for a reading *והאלו* in v.<sup>5</sup>.

*עלה* 8 MSS <sup>Kan.</sup> read *עלה*, two others *עלה*: *עלה* was doubtless the reading of *ת*<sup>1</sup> whence, incorrectly, *ε* *θυσίας* with variants, representing corrections, *θυσίας*. That the pl. was intended is shown by the following clause.

*במספר* acc. of limitation or definition: cf. 1 S. 6<sup>4 18</sup>, Ex. 16<sup>16</sup>, 2 S. 21<sup>20</sup>, and Ew. §§ 204b, 300c; G-K. 118h: so Dr. on 1 S. 6<sup>4</sup>.

*בכלם* *ε* + *καὶ μὴ σέχον εἶνα περὶ ἀμαρτίας περὶ τῶν ψυχῶν αὐτῶν*: the clause may rest on a Hebrew original (*פר אחר* ל:חטאת על נפשותיהם: cf. e.g. Lv. 16<sup>3</sup>, Nu. 15<sup>28</sup>); but even if so, the words are secondary and due to the interpolator failing to realize that to the author of the book, as to the Hebrews of an early period, the *עלה* had by itself sufficient expiating virtue.

*וברכו* lit. *and blessed*; but this meaning is impossible in the context, as also in v.<sup>11</sup> 2<sup>5 9</sup>, 1 K. 21<sup>10 12</sup>; in Ps. 10<sup>3</sup>, which is sometimes coupled with these passages, the text is corrupt (see Gray, *Forms of Hebrew Poetry*, p. 274 f.). Hence some modern scholars by a series of hypotheses have assigned to *ברך* in these passages the meaning *to renounce*: from the fact that people blessed at meeting (Gn. 47<sup>7</sup>, 2 K. 4<sup>20</sup>) and parting (Gn. 24<sup>60</sup>, 1 K. 8<sup>66</sup>), it has been inferred that *ברך* obtained the meaning *to bless at parting*, that then losing the reference to blessing, it came to mean *to bid farewell to*, and then, by a sinister development, *to renounce*; for not one of these hypothetical meanings is there the slightest evidence; and though *renounce* might suit the contexts in Job, it is much too weak a sense for 1 K. 21<sup>10 12</sup>. That explanation must, therefore, be abandoned. Either *ברך* was actually used euphemistically with the meaning *to curse* or *blaspheme*, or a word such as *קלל*

or אָר stood in the original text, and אָר was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2-5), argues that there are traces of a text in which אָר had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions *curse* or the like might be either an *interpretation* of אָר or a *translation* of לָל: for example, in all six places S uses , to curse; but this may simply be a correct interpretation of אָר which stood then as it stands now in the text, and need not imply that S, both in Kings and in Job, rests on a text which still had לָל and not yet אָר. Similarly we cannot safely infer that E had a mixed text: אָר in Job 2<sup>9</sup>, where it renders by אָר; but לָל or the like in Job 1<sup>5.11</sup> 2<sup>5</sup>, where it renders by אָר, to provoke to anger, and in 1 K. 21<sup>10.13</sup>, where it renders by אָר, to revile. The evidence both for the original text and for the significance of E is more conflicting. In 1 K. 21<sup>10.13</sup> the rendering is εὐλογεῖν, with the addition as a scholion on v. 10 in MS 55 (H. and P.), ἦτοι κεκακολόγηκας (see Field). In the five places in Job the renderings vary: in 1<sup>11</sup> 2<sup>5</sup> εὐλογεῖν is used, but Chrys. (H. and P.) cites 1<sup>11</sup> with the substitution of βλασφημήσει for εὐλογήσει, and Ambros. adds to *benedicat* the note, “non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit.” In 2<sup>5</sup> Field cites from Cod. Reg., ὁ Ἑβραῖος . . . βλασφημήσει, and from 161 the scholion τὸ εὐλογήσει ἀντὶ τοῦ ὑβρίσει ὁ γοῦν Ἑβραῖος σαφῶς βλασφημήσει ἔχει. Either these few testimonies show that the original reading of E was βλασφημήσει, and of the Hebrew לָל or the like, and that the εὐλογήσει of the vast majority of the witnesses to E is derived from Aq., or the original reading was εὐλογήσει, for which here and there the *interpretation* βλασφημήσει was substituted in the text instead of being simply attached to the text as in the note cited above. In 1<sup>5</sup> and 2<sup>9</sup> the rendering whatever the Hebrew text was, is not literal: in 1<sup>5</sup> for וְרָבּוּ בְלִבָּם . . . אָר, E has ἐν τῇ διανοίᾳ αὐτῶν κακὰ νοήσαντες πρὸς; in 2<sup>9</sup> for אָר it has εἰπόν τι ῥῆμα εἰς; in

Cod. Colb. (Field) stands the note διπλῇ γραφῇ· εὐλόγησον θεόν; in Cod. 161, 248 (H. and P.) on the marg. ἄλλος· κατάρσασαι τὸν θεόν. Beer argues that in 1<sup>5</sup> & renders the two verbs by one phrase because the translator wished to soften a text which contained ללך instead of בך. But if the original text of & contained βλασφημήσει in 1<sup>11</sup> 2<sup>5</sup>, there would be no reason for avoiding it in 1<sup>5</sup>; and if εὐλογήσει (= בך) was the original text in 1<sup>11</sup> 2<sup>5</sup>, there is little ground for suspecting that anything but ברכו stood in &'s Hebrew original in 1<sup>5</sup>, for in a compound expression that was to serve as an equivalent for both חמא and ברכו the translator might well have allowed himself to be dominated by חמא. The possibility remains that בך was a substitute for ללך or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, e.g., the insertion of איבי in 1 S. 25<sup>22</sup>, 2 S. 12<sup>14</sup> (with Driver's notes), and see Geiger, *Urschrift*, p. 267 ff.

כל הימים [כל] *all the days* in question; i.e. whenever (note the frequentative עשה) a cycle of feast-days came to an end. Commonly כל הימים means *all the time*; so with the *past* (e.g. 1 K. 5<sup>18</sup>); or with reference to the future, being then practically = עד עולם (cf. e.g. 1 K. 9<sup>8</sup>).

6. וידיהויה [וידיהויה] so v. 12 2<sup>1</sup>, 1 S. 14 14<sup>1</sup>, 2 K. 4<sup>a</sup> 11. 18; see Dr. on 1 S. 14.

לדחיצב על [לדחיצב על] so 2<sup>1</sup>: cf. Zec. 6<sup>5</sup>; for the force of על, see BDB, p. 756a.

7. משש 2<sup>2</sup> [משש].

8. על [על] cf. Hag. 1<sup>a</sup> 7; some MSS read אל; the latter is read in 2<sup>3</sup>; & here κατά, in 2<sup>3</sup> the dat. With אל, cf. 34<sup>14</sup> (?), 1 S. 25<sup>25</sup>.

10. שכה [שכה] The verb is used with different meanings in Hos. 2<sup>3</sup> and (with ס for ש) in Job 3<sup>22</sup> 38<sup>6</sup>. The root שך or סך is presupposed, if we may rely on the *scriptio plena*, by the noun form מסוכה, Mic. 7<sup>4</sup>, and by the vocalization also in שכה, Pr. 15<sup>19</sup>, here, and in Hos. 2<sup>3</sup> (שך, part.). The form שכה, 3<sup>22</sup> 38<sup>6</sup>, might come either from סך or סכך, while in Is. 5<sup>5</sup> (מלכותו) the consonants and vocalization are at conflict. A few MSS here read סכה, which would, of course, be from סכך.

סו. כַּסְסוּ + ס [ובעד בידו].

סו. sing. as Hag. 2<sup>14</sup>, La. 3<sup>64</sup>; the VV. render by a pl.; but this does not prove that there was a Hebrew reading שמו (Beer), any more than Gr's τὰ κτήνη below proves that there was a reading שמו.

11. סו. in 2<sup>5</sup> סו. (after שמו): so here MS <sup>Ken.</sup> 17; Gr ἀλλά (= סו., 11<sup>5</sup> 12<sup>7</sup>).

סו. <sup>Ken.</sup> 102 om.; cf. Gr.

סו. either elliptical (*see*) if he will not curse thee, or with strong asseveration (G-K. 149e), *Surely he will curse thee.*

סו. [על פניך] to thy face (defiantly); so 6<sup>28</sup> 21<sup>21</sup>. In 2<sup>5</sup> סו. פניך, with variants סו. Gr in 1<sup>11</sup> 2<sup>5</sup> 6<sup>28</sup> eis, in 21<sup>21</sup> ἐπὶ.

12. סו. in thy hand, that is, in thy power, to do what thou wilt with him; cf. Gn. 16<sup>6</sup>. So 2<sup>6</sup>.

סו. Gr ἀλλά; 2<sup>6</sup> κα, Gr μόνον.

סו. [אֵליוּ אֵל תְּשַׁלַּח יָד] αὐτοῦ μὴ ἄψῃ = תנע אליו אל: cf. v.<sup>11</sup> 2<sup>5</sup>. Both idioms are good Hebrew: for סו., cf. Ex. 24<sup>11</sup>.

סו. [מִמֶּנּוּ] From (being) in the presence of (cf. Gn. 44<sup>20</sup>) is, like סו. (2<sup>7</sup>), which is also very rare (Ex. 10<sup>11</sup>, and, followed by a definition of place, Lv. 10<sup>4</sup>, and, somewhat differently, 2 K. 16<sup>14</sup>), a more expressive equivalent of סו. or סו. which are commonly used without סו.

13. סו. אֲכָלִים ו' Gr om.: with סו., cf. vv.<sup>4</sup> 12.

סו. אֲכָלִים וְשָׂתִים were eating and drinking; Dr. § 135 (1); in v.<sup>24</sup> the parts. are used with סו.: Dr. ib. (5).

סו. cf. v.<sup>18</sup>; ct. v.<sup>4</sup>. סו. is absent from S both here and in v.<sup>18</sup>, from Gr in v.<sup>18</sup>; and in S is probably an explanatory addition, though the omission in MS <sup>Ken.</sup> 30 in v.<sup>18</sup>, and MSS <sup>Ken.</sup> 111, 384 in v.<sup>18</sup>, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.

14. סו. [וְכָל] καὶ ἰδοὺ ἄγγελος = סו. סו.

סו. [בא] pf. (and so in vv.<sup>16</sup> 17. 18), not part.: for the cstr. סו. . . . וְהוּא, cf. Gn. 7<sup>10</sup> 22<sup>1</sup>, and see Dr. § 78 (3).

[וַיֹּאמֶר] & + αὐτῶν: § (and so in vv.<sup>16. 17. 18</sup>) אַס: these are mere amplifications. In & in vv.<sup>16. 17. 18</sup> the plus is πρὸς Ἰώβ (with variants).

[חֲרָשׁוֹת] the fem. cannot be very satisfactorily explained. In Gn. 33<sup>13</sup> milch kine are referred to, and the fem. is natural; here female cattle are not even principally involved. Ct. the masc. part. in 1 Ch. 27<sup>29</sup>; and note the masculines in § here, לֹסֶן וְכֹסֶן וְסֹסֶן וְקֶן. Bu. suggests that חֲרָשׁוֹת is due to miscopying חֲרָשִׁים under the influence of two following words in יָהּ; if this were the case, the masc. suffixes in עַל־יְדֵיהֶם and מִן־הֶמָּה would be at once explained: otherwise they must be explained in accordance with G-K. 1350: then cp. חֲבָלֵיהֶם, 39<sup>8</sup> and (after בָּנֵהוּ) לֶהֱם, אֲבִיהֶם and אֲחֵיהֶם in 42<sup>15</sup>.

[עַל־יְדֵיהֶם] *alongside of them*; עַל־יָד (and also עַל־יָד) meaning *by the side(s) of*, is more commonly followed by a geographical term: cf. *e.g.* Nu. 34<sup>3</sup> with n. there. For the masc. suffix see last n.; it is improbable that the reading עַל יְדֵיהֶם in 5 MSS <sup>Km.</sup> represents the original text.

15. [וַתִּפֹּל] fem. with the name of a country used as the name of a people: G-K. 122i. For נָפַל, *to fall upon, attack*, cf. Josh. 11<sup>7</sup> (with ב); here the personal obj. with אֵל is dispensed with, the expression of the obj. in מִן־הֶמָּה sufficing.

[וַתִּפֹּל] Dr. § 69; G-K. 49e.

[וַתִּפֹּל] & ἐγὼ μόνος, § חֲלִישָׁה, and so vv.<sup>16. 17. 18</sup>. It would be very unwise to infer from these versions that אֵל at any time lacked רַק; on the other hand, cf. Gn. 47<sup>26</sup>, where § also has for לָבֹד . . . רַק only חֲלִישָׁה.

16. . . . זֶה . . . זֶה cf. 21<sup>22. 25</sup>; and also, *e.g.*, Gn. 29<sup>27</sup>, Ps. 75<sup>8</sup>: and see BDB., *s.v.* זֶה, 1<sup>b</sup>.

[אֵשׁ אֱלֹהִים נִפְלָה מִן־הַשָּׁמַיִם] with אֵשׁ אֱלֹהִים cf. יָהּ. Nu. 11<sup>1. 2</sup>, 1 K. 18<sup>38</sup> (וַתִּפֹּל אֵשׁ יְיָ וַחֲמָל); with אֵשׁ . . . מִן־הַשָּׁמַיִם, cf. 2 K. 1<sup>10. 12a. 14</sup>. With the combination of the two definitions of the lightning-fire found here in אֵשׁ, but not in &, from which אֱלֹהִים is absent, cf. 2 K. 1<sup>12b</sup> in most Hebrew MSS (but 11 MSS and also אֵשׁ אֱלֹהִים om.), 1 K. 18<sup>38</sup> (אֵשׁ, but not אֵשׁ); see also Gn. 19<sup>24</sup> אֵשׁ מִן־הַשָּׁמַיִם יָהּ. As in 2 K. 1<sup>12b</sup>,

so here the shorter text of א may be the original. א<sup>A</sup> adds עֲלֵה עֲלֵה עֲלֵה—another form of amplification.

בנערים א τούς ποιμένας and ב כבצלים do not point to a variant בנעים, but are interpretations: and so in v.<sup>19</sup> הנערים is interpreted τὰ παῖδιά σου and בנעים.

17. כשדים as מלשחים generally, so is כשדים often used without the art.; so regularly in אורכשדים, but see also, e.g. 2 K. 25<sup>4</sup>, Jer. 37<sup>10</sup>. א οἱ ἰππεῖς may be an interpretation due to regarding the Chaldeans as cavalry *par excellence* (cf. Hab. 1<sup>10</sup>, Jer. 6<sup>23</sup>). In any case such a reading as מלשחים would have no claim to acceptance.

18. [רמשים] (military) *companies*, Jg. 7<sup>20</sup> 9<sup>24</sup>, 1 S. 11<sup>11</sup> (with vb. שים as here) 13<sup>17</sup>.

19. [רמשים] *made a raid upon, fell as plunderers upon*: cf. Jg. 9<sup>23</sup> (44) 20<sup>27</sup> (א), where the attack is made from ambush, and 1 S. 27<sup>8</sup> 30<sup>1</sup> (both א) <sup>14</sup>, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning *to strip*, because such an attack was regarded as a *putting off of* (one's shelter), as BDB. suggest (cf. Moore on Jg. 9<sup>23</sup>), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7<sup>1</sup> (without על).

20. [על] point על: it is altogether improbable that the original writer intended על in vv.<sup>16</sup> 17, but על (MT) here, nor very probable that he intended על throughout; though for the possibility of this see BDB., s.v. על, ii. 2. Some MSS read על here.

[על] omit: cf. v.<sup>18</sup> n.

21. [מעבר] *from the (far) side of*, expressing much the same idea as, but expressing it less strongly than, our phrase *sweeping across*: cf. Is. 21<sup>1</sup>.

22. [רוח] strictly רוח is required; but see G-K. 145<sup>2</sup>, for examples of vbs. more remote from a fem. subj. being masc. For רוח of wind, cf. Ezk. 17<sup>10</sup>.

23. [הנערים] in vv.<sup>16</sup> 18 17 of Job's servants (cf. e.g. Nu. 22<sup>22</sup>, RV. *servants*); here of his children (cf. 29<sup>5</sup>; also, e.g., 1 S. 16<sup>11</sup>, RV. *thy children*) primarily, though perhaps with the inclusion

of the servants attending them of whom the messenger is the only one to escape. Indeed the repetition here, with a different sense, of the same term that is used in vv.<sup>15, 16, 17</sup> may be due partly to the fact that it was capable of a more inclusive meaning than בניך (v.<sup>18</sup>), partly to the desire to maintain the greatest possible verbal similarity in the messages of the four messengers.

20. [וַיִּשְׁחָר]  $\text{E}^A + \text{καὶ κατεπάσατο γῆν ἐπὶ τῆς κεφαλῆς αὐτοῦ}$  from 2<sup>12</sup>: cf. a similar but fragmentary addition in Ken. 196, which adds וַיִּשְׁחָר before וַיִּשְׁחָר.

[וַיִּשְׁחָר]  $\text{E}^{A \text{ al.}} + \tau\tilde{\omega}\text{ κυρίῳ}.$

21. [עַרַם] acc. of the state placed first with emphasis: cf. e.g. Am. 2<sup>16</sup>, and see G-K. 118n.

[יִצְחָק] for יִצְחָק; G-K. 23f, 74k.

[שָׂמַח] cf. שָׂם in 3<sup>17, 19</sup>.

[יָדוּדָה] subj. placed first for emphasis.

[לָקַח]  $\text{E} + \acute{\omega}\varsigma \tau\tilde{\omega}\text{ κυρίῳ ἔδοξεν οὕτως ἐγένετο}.$

22. [אִירֹב]  $\text{E} + \acute{\epsilon}\nu\alpha\nu\tau\iota\omicron\nu \tau\omicron\upsilon \kappa\upsilon\rho\iota\omicron\upsilon.$  ( $\text{E}^{\text{al.}} + \text{o}\ddot{\upsilon}\delta\acute{\epsilon} \acute{\epsilon}\nu \tau\omicron\iota\upsilon \chi\epsilon\lambda\acute{\alpha}\sigma\iota\nu \alpha\upsilon\tau\omicron\upsilon$ ); 4 MSS <sup>Ken.</sup> + בִּשְׁחָח (cf. 2<sup>10</sup>). Amplifications.

[לֹא נָתַן תְּפִלָּה לֵאלֹהִים] the verbal idiom is as in (נָתַן, תָּדַח, עָן), *נָתַן בְּבָר (תָּדַח, עָן)* (1 S. 6<sup>5</sup>, Jos. 7<sup>19</sup>, Ps. 68<sup>86</sup>), *to give*, i.e. *ascribe, glory (praise, strength) to Yahweh*, i.e. to acknowledge that Yahweh is glorious, praiseworthy, or strong; cf. also 1 S. 18<sup>8</sup>, where *they have given to me thousands* means they have given Saul credit for having slain thousands. It is plain from the context that תְּפִלָּה is a quality, or mode of conduct or the like, that is not and ought not to be in God: and the sentence asserts that Job does not discredit God by asserting that he has displayed this quality: in English idiom Job *charged not God with* (RV.) תְּפִלָּה. But what precisely is תְּפִלָּה? We must dismiss the view that it should be pointed תְּפִלָּה, which Ehrlich maintains only by attributing to תְּפִלָּה the unsupported and improbable meaning *protest*. In 24<sup>12</sup>, on the other hand, תְּפִלָּה (S) may be preferred to תְּפִלָּה (MT). The root of תְּפִלָּה must be תָּפַל; apart from תָּפַל in Ezk. 13<sup>10f. 14f. 22<sup>28</sup></sup>, which has the same meaning as תָּפַל, *plaster*, and the proper names תָּפַל and תָּפַל, the root appears in the OT. only in the forms

תַּמְלָה here, 24<sup>12</sup> (?), Jer. 23<sup>12</sup>, and תַּמַּל, 6<sup>2</sup>, La. 2<sup>14</sup>; in NH. the forms תַּמְלֹחַ and the denom. vb. also appear (cf. in Aram. the Ithpa.); תַּמַּל occurs with various shades of meaning in Arabic. The fundamental meaning of the Semitic root seems to have been *to be savourless* (through the loss of savour); the various meanings collected by Lane for تَمَل may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites زاق ماء البحر قَتَلَهُ, *he tasted the water of the sea and spat it out*, (5) to spit (whence further meanings developed). In Hebrew the meaning *tasteless* is clear in תַּמַּל, Jb. 6<sup>2</sup>: cf. דֵּן מֶלֶח, *salted fish*, in contrast to דֵּן תַּמַּל, *unsalted fish* (Shab. 128<sup>a</sup>). Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in La. 2<sup>14</sup> (תַּמַּל coupled with שָׂא), Jer. 23<sup>12</sup> (תַּמְלָה), and with various differences of nuance in later Hebrew, as in the following cited from Levy, *NHB* iv. 659a, b, and *Chald. Wörterbuch*, 549a. דְּבָרֵי תַּמְלָח שֶׁחֲמַלּוּ עַל הַמָּן (cf. אִיחָמְלוּ עַל מָנָא, *the unseemly things which they unseemly spoke about the manna*; נִשְׁקָה שֶׁל תַּמְלָח, *an immodest kiss*; and see, further, *Sofa* 3<sup>4</sup> for תַּמַּל of indulgence, absence of control in women. Thus to ascribe תַּמְלָה to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to חֲסֵר מִשְׁפָּטִי (40<sup>8</sup>) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for תַּמְלָה, such as עוֹלָה or נִבְלָה (Beer); similarly in Jer., Yahweh sees in the prophets תַּמְלָה, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending תַּמְלָה away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but G's ἀφροσύνη, here and also in La. 2<sup>14</sup>, is a tolerable attempt to reproduce the transferred moral sense of the word.



## CHAPTER II

1. להתיצב על ידוה [2] & om. : the last clause of the v. in Swete (*i.e.* in <sup>Bal</sup>) is from Aq. Theod.; see Field. In & the words are a dittograph; for ct. 1<sup>8</sup>. Di. Bu., however, consider the absence from & to be due to religious scruples against making the Satan quite like the other angels; in that case Beer would add the clause also to 1<sup>8</sup> (so S).

2. מאן י' [אי מזה.

רואמר . . . יען] & τότε ειπεν: ct. 1<sup>7</sup> καὶ ἀποκριθὲς . . . ειπεν. Whether &'s text was actually shorter than & is not quite certain; the variation as between 1<sup>7</sup> and 2<sup>1</sup> may be due to desire for variety: note that the remainder of the v. is also differently rendered, and that neither rendering is literal.

3. לבך Beer claims that this is omitted in &: ct. 1<sup>8</sup>; but this is not quite certain, for there are further variations in 1<sup>8</sup> and 2<sup>8</sup> &: cf. last n. and see on 1<sup>8</sup>.

ועדנו מחזיק בתמור ותסיתני בו לבלע חנם] the exact relation of these two sentences is not clear; waw conv. with the impf. cannot express *although, in spite of*; RV., therefore, must be abandoned. The waw conv. can be best explained if we translate: *And he still maintains his integrity, and so* (Dr. § 74a) *in vain hast thou enticed me against him to ruin him* (G-K. 1111; cf. Kōn. 369A); but, if this were intended, the position of חנם is strange; this might, therefore, be rejected more confidently, if the alternative were quite satisfactory: *He still maintains . . . and yet* (Dr. § 74 (β)) *thou hast enticed, etc.* Dr. (§ 79) appears to refer the second clause to what is yet to come; he compares Jer. 38<sup>9</sup> השליכו אל הבור ויסת, (they have cast him into the pit) *and he is going on to die*, Ps. 29<sup>10</sup>; so here, *and thou art enticing me.*

וְחִסְתִּינִי ב' cf. 1 S. 26<sup>10</sup>, 2 S. 24<sup>1</sup>.

לְבַלְעוּ & τὰ ὑπάρχοντα αὐτοῦ . . . ἀπολέσαι, correctly interpreting the suffix so as to limit the ruin to the goods or property of Job; on בָּלַע see Is. 3<sup>12</sup> n.

4. לְאִישׁ & ἀνθρώπου, בְּרִשׁ, suggest אִישׁ: for which also בְּכֹן might stand (cf. Ca. 8<sup>7</sup> ב). The punctuation of MT may be due to regarding אִישׁ as referring to Job (cf. 1<sup>1-5</sup>), and כָּל אִשׁ as = כָּל אִשׁ לוֹ (cf. 1<sup>10.11</sup>). In the very similar sentence in Ca. 8<sup>7</sup>, אִישׁ is clearly anarthrous; yet with אִישׁ here, cf. 1 S. 9<sup>9</sup>.

[עוֹר בְּעַד עוֹר] not a form of expressing the *lex talionis*, for the prep. used in Ex. 21<sup>23f.</sup>, Lv. 24<sup>18.20</sup> is תַּחַת *in place of, in compensation for*, and in Dt. 19<sup>21</sup> ב *pretii*, and there is no evidence that בְּעַד could be substituted for either of those. Either (1) בְּעַד has here its common metaph. meaning, *on behalf of* (cf. e.g. Is. 8<sup>19</sup>, 2 S. 12<sup>16</sup>), and then the meaning of the clause is completed by the vb. (יָתַן) in the next cl. (cf. Jg. 15<sup>16</sup>); or, more probably, the clause being a proverbial saying, some such vb. as יָתַן is to be understood; in either case we must render: (one) skin (will a man give) on behalf of (another) skin; or (2) בְּעַד has its literal meaning *upon* or *about* (Jon. 2<sup>7</sup>, Ps. 3<sup>4</sup> 139<sup>11</sup>), and we should render with Schultens, Merx, Bu., *one skin (lies) upon (another) skin*.

וְכָל & om. v.

6, 7a. Cf. 1<sup>12</sup> nn.

7b. [עַד] K<sup>thibh</sup>: עַד, Q<sup>re</sup> & &.

8. לוֹ] not translated by &.

בְּתוֹךְ הָאִפֶּר & + ἔξω τῆς πόλεως—a correct, but for native readers an unnecessary gloss.

9. [וְתֹאמַר & prefixes χρόνον δὲ πολλοῦ προβεβηκότος.

וְהָאֵל & [עוֹד וְהָאֵל] interrogative: G-K. 150a. For עוֹד & has μέχρι τίνος: whence Merx, עוֹד (cf. 8<sup>2</sup>).

בְּרִד see 1<sup>5</sup> n. Before this word & has a long insertion, on which see Intro.

10. [וְתֹאמַר אֵלֶיהָ & ὁ δὲ ἐμβλέψας εἶπεν αὐτῇ.

תְּדַבֵּר . . . כְּדַבֵּר cf. נִלְח . . . כְּנִלְח, 2 S. 3<sup>24</sup>; with

בְּאָחַד הַנְּבִלִים in comparison, cf. בְּאָחַד הַנְּבִלִים, 2 S. 13<sup>18</sup>; בְּאָחַד הַנְּבִלִים, 2 S. 2<sup>18</sup>; Ps. 82<sup>7</sup>. These parallels do not favour the reading of 2 MSS (cf. §CV, but ct. C), בְּאָחַד מִדָּהָן.

וְתִדְבֶּר has possibly arisen, through a dittograph of the ה of וְנָבֵל and the misreading of ה at the end, from וְתִדְבֶּר; cf. C's ἐλάλησας (though this in itself is, of course, inconclusive), §ADΔ; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: *wilt thou, too, speak?* (Du., and see next n.).

גַּם] absent in 2 MSS <sup>Ken</sup>; cf. §. C ei = אִם, does not necessarily point to a variant, for note the equivalents of גַּם in Is. 49<sup>15, 25</sup>, 1 S. 22<sup>6</sup> to which Beer refers. The גַּם is to be explained as emphasizing אִם הַמָּוֶה; so BDB. 169a; it strengthens the emphasis secured by the position of אִם-הַמָּוֶה and its antithesis to אִם-הָרֶעַ; cp. Nu. 22<sup>28</sup>. G-K. 153 treat גַּם as being "placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second"; but Mal. 1<sup>10</sup> is a doubtful support for this usage, and the analogy of such uses as that of מִדָּה in Is. 5<sup>4</sup> and others cited in 150m, are scarcely exact. Hence Merx, Sieg. prefer to point אִם גַּם, connecting these words with the preceding: (*wilt*) *thou, too, (speak)*. In this case, however, it becomes necessary either to read אִם אִם הַמָּוֶה (Sieg., Du. Be<sup>K</sup>), or to omit the אִם before הָרֶעַ; the latter is preferable, *if* the words of Job form two distichs 3 : 2 (Du.).

לְקַבֵּל for לָקַח is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. 19<sup>20</sup>. The inf. in an entirely different sense occurs in P-Ex. 26<sup>5</sup> 36<sup>12</sup> †.

[אִיִּיב] at this point § repeats 1<sup>22b</sup>; the addition is also found after בְּשִׁפְחוֹי in 3 MSS of C (H. and P.).

II. [רְעִי אִיִּיב] C φίλοι αὐτοῦ = רְעִי.

[הַזֹּאת] CV om.

[הַבָּאָה] accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G-K. 138k, and Dr.'s n. on 1 S. 9<sup>24</sup>): note C τὰ ἐπελθόντα.

וּבְלָד] & Βαλδὰδ: the punctuation of & may be more correct than MT: for &'s omission of the י, cf. 1<sup>1</sup> n.

וְהַנְעֻמָּה] ὁ Μειναίων βασιλεύς; for βασιλεύς, cf. Ἐλειφὰς ὁ Θαιμανῶν βασ. and Βαλδὰδ ὁ Σαυχαίων τύραννος. In 11<sup>1</sup> and throughout the book & has for וְהַנְעֻמָּה, ὁ Μειναῖος.

12. וְזָרָק] זָרַק, usually of liquids, but also of cummin (Is. 28<sup>26</sup>), soot (Ex. 9<sup>a. 10</sup>), dust (implicitly; 2 Ch. 34<sup>4</sup>), coals (Ezk. 10<sup>2</sup>), means to throw or toss in quantities (see Dr.'s nn. on Ex. 29<sup>16</sup>, Am. 6<sup>6</sup>), such as fistfuls or handfals.

וְעָלְרֹאשֵׁיהֶם הַשִּׁמְיָמָה] & om., though ἐπὶ τὰς κεφαλὰς (αὐτῶν) is supplied in some MSS of & (e.g. <sup>A</sup>) frbm Theod. (see Syro-hex.); and from the same source *in calum* is also added in J. The original text of & can scarcely represent the original text of 𐤒𐤓; on the other hand, 𐤒𐤓 is curious: it is commonly understood to mean: *they tossed dust towards heaven, i.e., in English idiom, up into the air* (cf. Sa'ad, نفي الهواء), so that it might in descending fall *upon their heads*; but for this we should at least have expected the order of עָלְרֹאשֵׁיהֶם הַשִּׁמְיָמָה to have been reversed. The phrase זָרַק occurs again in Ex. 9<sup>a. 10</sup> (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is עָלְרֹאשׁ . . . עָלָה: see Jos. 7<sup>6</sup>, La. 2<sup>10</sup>, Ezk. 27<sup>20</sup>. It is difficult to account for הַשִּׁמְיָמָה as a gloss (so apparently Beer<sup>K</sup> with a ?); on the other hand, the omission of עָלְרֹאשֵׁיהֶם, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of 𐤒𐤓.

13. וְלִמְרִיץ] &, also 2 MSS <sup>Ken.</sup>, om.

וְשִׁבְעַת לֵילַת] not in the original text of &: see Beer.

## CHAPTER III.

2. [ויען איוב] ע"מ om.; and וי may be due to assimilation to the corresponding introductory formulæ in cc. 4-26 (Be.); yet see exeg. n. *Kal ἀπεκρίθη Ἰωβ* in ע"א is from Aq. Theod.]

וַיֹּאמֶר (*mil'el*). The pausal form of וַיֹּאמֶר is usually וַיֹּאמֶר (17.<sup>9</sup> etc.); but at the beginning of the speeches in Job it is always וַיֹּאמֶר (4<sup>1</sup> 6<sup>1</sup> etc.); only in 32<sup>9</sup> is it וַיֹּאמֶר: cf. G-K. 68e, and see H. F. B. Compston in *JTS* xiii. 426 f.

3. "In וַיֹּאמֶר, אָלֶיךָ, הִרָה the tone is thrown back to prevent the collision of two tone-syllables (G-K. 29e), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv. 50. 8a. 14a. 16b. 17a. b. 20b. 25b. 26b etc." (Bu.).

וְיִם without the art., the word (in *st. c.*) being defined by the foll. relative clause (G-K. 130d, esp. the second part; *Lex.* 400a, cases with וְיִם and וְיִם: *e.g.* Ps. 56<sup>4.10</sup>).

וַיֹּאמֶר the impf., as often in poetry, depicting vividly a single past action (cf. v. 11<sup>a</sup> 15<sup>7</sup>, Ex. 15<sup>5.6.7.15</sup>; Dr. 27a; G-K. 107b). The force of the tense must be *felt* by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as *in progress* (though not so distinctly as the ptcp. does); but such renderings as *was being born*, or *was going to be born*, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. (20<sup>14</sup>) expresses the same thought in the language of prose: אָרֹר הַיּוֹם אֲשֶׁר יָלַדְתִּי בוֹ.

וַיֹּאמֶר [הלילה אמר] "the night (which) said": G-K. 155f, Kō. iii. 380d: cf. Ps. 34<sup>9</sup> 52<sup>9</sup> 118<sup>24</sup>, 2 S. 23<sup>1</sup>.

וְהָרָה Pu. of הָרָה; only here. Prob. to be regarded as a passive of קָל (see G-K. 52e).

וְהָרָה גִּבּוֹר So וְהָרָה; but וְהָרָה ἰδοὺ ἄρσεν. ἰδοὺ (unless

והוּא was read as הוּרִי, Mishnic for *behold*) will point to הוּרִי for וְהוּא; ἀρσεν, however, in spite of Jer. 20<sup>15</sup> (. . . לְאִמֶּר יִדְלֶךְ בֶּן . . . וְזָכַר), is more probably a paraphrase of זָכַר than based upon a reading זָכַר. [Yet note that זָכַר is regularly rendered in Job by ἀνῆλθῃ (10 times), and once by ἀνθρῶπος, never in Job or elsewhere by ἀρσεν. The term זָכַר is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66<sup>7</sup>.]

4. [הוּרִי] & ἡ νύξ; Symm. Theod. & AC<sup>a</sup>. ἡ ἡμέρα.

\* See exeg. n. Bi. Be. om. all 4a.]

וְהוּא חֲשָׁהּ cf. 5<sup>1</sup> 17<sup>16</sup> 24<sup>24</sup> 33<sup>9</sup>, Ps. 1<sup>8</sup>. When a word has Ole-we-yored, Great Rebia', or Dehi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a ga'ya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, *Archiv*, i. 202 f.; more briefly G-K. 16g, end.

וְהוּא יִדְרֹשׁוּ is to *seek after*, hence to *inquire after* (RVm.), then show solicitude for, *care for*; so Dt. 11<sup>18</sup> RV., Jer. 30<sup>17</sup> RVm., Is. 62<sup>12</sup> דְּרֹשׁהּ (EVV. *sought out*).

לְמַעַל either *from above*, 31<sup>3</sup> (לְמַעַלְמִים), or *above*, 31<sup>28</sup> (כִּי כַחֲשִׁי לֹא לְמַעַל), and often in *בְּשָׁמַיִם מַעַל*, Dt. 4<sup>30</sup> al.

וְהוּא נִהַר cf. נִהָר, Syr. נִהַר. The *fem.* form shows, however, that the word has become Hebraized. Elsewhere in Heb. the / means to *shine* only in the vb., Is. 60<sup>5</sup>, Ps. 34<sup>6</sup> †.

5. וְהוּא נִאֵל to *claim, redeem* (v. *supr.*): so & ἐκλάβοι, & ἀντιποιήσασθαι αὐτῆς, Θ ἀγχιωστευσάτω αὐτῆς (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. *challenge it* (i.e. *claim it*; see Aldis Wright, *Bible Word-Book*, s.v.) & יִסְנַן יִחִיה, 'Α μολύναι (cf. ΣΥ, paraphrasing, נִכְמַל־סֹס, obscurent) derive it from the late נִאֵל, to *defile*, Is. 59<sup>8</sup> al.; so Rabb., AV. *stain it*. But the metaphor does not harmonize with the context.

וְהוּא תִשָּׁבֵר עָלָיו the "heavy Ga'ya" is inserted (Baer, in Merx, *Archiv*, i., "*Die Metheg-Setsung*," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with *Qames*, and is joined by *Makkef* to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the

—: so 22<sup>2</sup> 24<sup>14</sup> 38<sup>19</sup>, Ps. 121<sup>8</sup>, Pr. 4<sup>4</sup> (cf. G-K. 16g, *h*, though this particular instance is not mentioned).

עַנְנָה †] the fem. is prob. collective (G-K. 122s).

צֶלְמָוֶת] “shadow of death”: so, as vocalized by  $\Sigma$  ( $\sigma\kappa\iota\alpha$   $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$ ), Vrss., the Massorettes, Ges. *Thes.*; but most modern scholars צֶלְמָוֶת (from  $\sqrt{\text{צל}}$  Eth. *ṣal'ma* (Di. *Lex.* 1258f), to be dark, Ar. ظلم, iv, to be dark; ظلمة, darkness (in Qor. often in the pl. *ṣulumāt*<sup>m</sup>, 2<sup>16</sup> 6<sup>1</sup> etc.), Ass. *ṣalmu*, black)—a reading and etym. presupposed by Rvm. *deep darkness*. If  $\Sigma$  be right, the word will be one of the very few examples of a compound word in Heb. (G-K. 30r, 81d with n.). The traditional vocalization has been defended recently by no less an authority than Nöldeke (*ZAW*, 1897, p. 183 ff.). Nöld., in answer to the argument (Di. here) that shade is to Orientals a fig. of refreshment (Is. 16<sup>8</sup> 25<sup>4</sup> 32<sup>2</sup>), which does not suit death, observes that this depends on what object casts it, and the “shadow of death” would not be like the grateful shadow of a rock in the Oriental noon: he also points out that צֶלְמָוֶת occurs in late Heb.—in Ps. 44<sup>20</sup> even in the 2nd cent. B.C.—so that  $\Sigma$   $\sigma\kappa\iota\alpha$   $\theta\alpha\nu\acute{\alpha}\tau\omicron\upsilon$  is not likely to represent a false tradition; and, lastly, he remarks that a word ending in  $\eta$ - is not likely to have been formed from a  $\sqrt{\text{צל}}$  not known to have been in use in Heb. or even in Aramaic. The argument drawn from  $\Sigma$  is hardly cogent; else what is to be said of  $\epsilon\iota\varsigma$  τὸ τέλος for  $\text{עַד$ ,  $\eta$  κλητὴ for  $\text{קָרָה}$  (in the Pent.), and  $\eta$  σκηνὴ τοῦ μαρτυρίου for  $\text{מִדְבָּר}$ ? Nor does the last argument seem to be conclusive: there are many words in Heb. derived from roots found in Arabic, but not *known* to have been in use in the Hebrew spoken in OT. times, as אֵיתָן, רִבִּיר, מַעַן, מִלֵּךְ, מַעַד, מִלֵּם, מְלָכִים. “Shadow of death” would have been more probable, had the expression itself been more obviously suggestive of Sheol, and had it not also been often used to denote darkness (e.g. that of night: c. 24<sup>17</sup>, Am. 5<sup>8</sup>; of a mine, 28<sup>8</sup>) of a kind to which no thought whatever of either death or Sheol could attach: “shadow of death,” in the sense of the shadow cast by approaching death, which a modern reader might attach to it in (e.g.) Jb. 16<sup>18</sup>, is (as other passages show) not the

idea expressed by צלמות. The other occurrences of the word are 10<sup>21</sup>, 22 38<sup>17</sup> (only in these passages of the darkness of Sheol) 12<sup>22</sup> 16<sup>16</sup> 24<sup>17</sup> 28<sup>8</sup> 34<sup>22</sup>, Is. 9<sup>1</sup>, Jer. 2<sup>6</sup> 13<sup>16</sup>, Am. 5<sup>8</sup>, Ps. 23<sup>4</sup> 44<sup>20</sup> 107<sup>10</sup>. 14 †: v. further *Lex. s.v.*

כַּמְרִירי] *the like of* (*Lex.* 453a) *the bitternesses of the day* (so אq. Jer.; Mass.) yields no sense: read כַּמְרִירי, *the blacknesses of*, from the sense of כמר in Syr. (כמר, *black*, of a cloud, the night, Sheol, etc.; PS. 1757; the form, as חבלל, סנריר, שפיר, G-K. 84b, No. 34).

6. אֶחָד from אֶחָד (G-K. 75r), common in Aram., but otherwise in Heb. only Ex. 18<sup>9</sup> אֶחָד (E), Ps. 21<sup>7</sup> אֶחָד; cf. the subst. אֶחָד, 1 Ch. 16<sup>27</sup> (|| Ps. 96<sup>6</sup> אֶחָד), Neh. 8<sup>10</sup>, Ezr. 6<sup>16</sup> †. אֶחָד (= יחי); אֶחָד, Σ συναφθελη, Saad. اَئْتَمَعَ, i.e. אֶחָד (from אֶחָד: cf. אֶחָד, sq. ב, as here, Gn. 49<sup>6</sup>), *be united, joined*.

8. עָתִיד prepared, ready: cf. 15<sup>24</sup> עָתִיד לְבִדּוֹר, Est. 3<sup>14</sup> 8<sup>12</sup> עָתִידים ליום חור. The √ is rare, and mostly late, in OT. (Pr. 24<sup>27</sup> עָתִיד; Jb. 15<sup>28</sup> עָתִיד לנלם), but common in Aram. and NH. (Dn. 3<sup>15</sup>; cf. on Dt. 32<sup>35</sup>): in Syr. אֶתֵּר is to *prepare*, אֶתֵּר, to *be prepared*; עָתִיד is *prepared, ready* (PS. 3008), in NH. esp. = μέλλων, as in אֶתֵּר לְבִדּוֹ = ὁ μέλλων [αἰών]. We should expect לעורר; but cf. the inf. without ל not only after אֶתֵּר, 27<sup>1</sup> al., אֶתֵּר, Dt. 2<sup>25</sup> al., יָלַל, c. 4<sup>3</sup> al., but also after נָתַן מ' (= *allow . . . to*: *Lex.* 679a), Nu. 20<sup>21</sup> 21<sup>23</sup>; נָלָא, Is. 1<sup>14</sup> al.; חָלַל, Is. 1<sup>16</sup>; אָכַח, Is. 28<sup>12</sup> al.; חָאמַן, c. 15<sup>22</sup> (G-K. 114m; Kd. iii. 576).

9. וְאֵין idiomatic for וְאֵינִי, esp. after such words as אָרַב and נָשַׁשׁ: 1 S. 9<sup>4</sup>, Is. 41<sup>17</sup> 59<sup>11</sup>, Ezk. 7<sup>25</sup>, Ps. 69<sup>21</sup>.

10. וְיִסְתֵּר the force of לֹא (in <sup>a</sup>) extending over both clauses, as [Ps. 44<sup>19</sup>]: cf. G-K. 152s.

11. לִמְדָה לֹא] See G-K. 20f.

אֶמָוֶת (why) *went I not on to die* from the womb? A good case of the incipient sense of the impf., noticed on v.<sup>2</sup>.

מְרִדִים כן temporal usually denotes *continuously after*, Ps. 22<sup>11</sup> etc. (*Lex.* 581a, 4a); for כן = *immediately after*, cf. Hos. 6<sup>3</sup> מְרִדִים, al. (*Lex.* 581b, 4b), Ps. 73<sup>20</sup> מְרִדִים (Bu.).

יִצְאָתִי the force of לֹא לְמָחָד extending over the second



clause, even without a connecting ׀: cf. after למה נח, etc. Ps. 10<sup>1</sup> 18 44<sup>26</sup> 62<sup>4</sup> 79<sup>5</sup> etc., and on 1 S. 2<sup>3</sup>; and after לא, G-K. 152s.

ואנני] By all analogy we should expect ואנני; and, "though there seems no doubt that according to the Mass. tradition the strong *waw* received in some cases a lighter pronunciation" (Dav. § 51, R.<sup>6</sup> though he himself, § 45, R.<sup>3</sup>, seems to explain the tense of ואנני by attraction to \*אמת), this doubtless ought to be read. So Is. 43<sup>28</sup> 48<sup>3</sup> 51<sup>3</sup> 57<sup>17</sup> al.; cf. G-K. 107b, n. נוע, to *expire*,—only in poetry (8 times in Job; La. 1<sup>19</sup>, Zec. 13<sup>3</sup>, Ps. 88<sup>16</sup> 104<sup>29</sup> †), and the prose of P (12 times).

13. כי עתה] see Ex. 9<sup>16</sup> (Dr. § 141; *Lex.* 774b, g).

ואשקרה] Read 'א: cf. v. 11 n.

אן ינח "then *were* I (now) *at rest*." נח impers. (Dav. § 109; G-K. 144b), as Is. 23<sup>13</sup>.

[14. חרבות למו] in addition to the suggestions considered in the exegetical n., note Che.'s emendation קברות עלם, *everlasting sepulchres* (*Exp. T.* x. 380); and Daiches' interpretation of 'ח as *fortresses, cities*, on the ground that סורר with that meaning occurs in the S. Arabian inscriptions (*JQR*, 1908, 607 ff.).]

16. לא אהיה] The impf., as v. 18 ינח. Hi. Be.<sup>T</sup> היה לא (א in אהיה, dittographed), *which came not into being*; but the sentence then (Bu.) has no predicate. Wr. Bu. omit לא ("or I should be like," etc.), supposing it to have come in as a reminiscence of 10<sup>19</sup>; but there is no gain by the change. Reiske, Be., Du. may, however, be right in transposing <sup>16</sup> to follow <sup>11</sup> (under the government of למה, <sup>11a</sup>); the position suits; and שם, <sup>17</sup>, is not then separated from <sup>14</sup> <sup>15</sup>, to which it obviously refers.

17. רשעים] Be.<sup>T</sup> רשעים, against which see Bu.

רָנו lit. (חרל being *intrans.*) "cease *with regard to* raging"; cf. חרלו חרע, Is. 1<sup>16</sup>, and on v. 8 above. רָנו would be more regular, and prob. ought to be read; perhaps, however, the punct. רָנו was determined by the rhythm.

18. ירוד] Note that יחר and יחרו often stand emphatically at

the *beginning* of a clause: 16<sup>10</sup> 19<sup>12</sup> 21<sup>26</sup> 24<sup>4</sup>, Ps. 41<sup>8</sup> 98<sup>8</sup> al., Is. 11<sup>7</sup>. 14 41<sup>1</sup> al. (*Lex.* 403a, b).

19. שם הוא The rend. "are there the same" [Bu., G-K. § 135a, note] is very doubtful. הוא אני means *I am He* (emph.), i.e. *He Who is*, which may be *paraphrased* by "I am the same" (*Lex.* 16b); but הוא nowhere in itself means "the same"; and that two persons should be identified by the use of הוא is most improbable. The pred. must be שם, not הוא, the sentence being exactly like הלוך פדעה אחר הוא, etc. (Dr. § 198; *Lex.* 216a). For "are the same" we should expect כגון (or כפן) (*Lex.* 454, כ, 2).

מאדני For the pl. see G-K. 124i.

20. יתן The subj. may be either הנותן (G-K. 144e; Dr. on 1 S. 16<sup>4</sup>) or "he," i.e. God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by ". . . is given" (so EVV; also אֶתְּנוּ); and Be. Du. would read יתן; but the covert reference to God is better expressed by יתן.

21. ויחפרו the finite vb. carrying on חפצים; G-K. 116x.

מחשבתים אֶתְּנוּ; so Be. Du.; but this is necessary only if חפר be taken to mean "dig" (אֶתְנוּ Be. Du.).

22. אֶל־גִּיל cf. Hos. 9<sup>1</sup> [אֶל חֶגְלִי] אֶל חֶשֶׁם יִשְׂרָאֵל אֶל גִּיל : poet. for אֶל, as 5<sup>26</sup> 15<sup>22</sup> 29<sup>10</sup> † (cf. עֵלִי, עֵלִי). Grā. Be. Du., partly for the sake of the parallelism, partly on the ground that יִשְׂרָאֵל is a bathos (?) after גִּיל, would read [with one MS <sup>Kem.</sup> and <sup>Svid.</sup>] גִּיל, "who rejoice over the grave-heap"; but there is no evidence that גִּיל alone would have this meaning; we have only אֶבְנִים גִּיל, a "heap of stones," so used (Jos. 7<sup>26</sup> 8<sup>29</sup>, 2 S. 18<sup>17</sup>), and that not of an ordinary grave.

23. חֶסֶד Hif. from סָחַץ, as 38<sup>8</sup> † (where, however, read סָחַץ); 1<sup>10</sup> שָׂחַץ from סָחַץ [see n. on 1<sup>10</sup>].

24. לִפְנֵי naturally means *before*: but *before my bread*, i.e. before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that לִפְנֵי acquired the sense of *pro*, i.e. *for*, or *instead of*: cf. 4<sup>19</sup>, 1 S. 1<sup>16</sup> (if the text here is correct). Bu. suggests tentatively לִפְנֵי, Be. לִפְנֵי, *in proportion to* (*Lex.* 805b); but this

is prosaic and almost too precise to be probable here. Bi.<sup>2</sup> פִּלְקָסִי (for לִי לִי).

[וַיִּתְּבוּ] masc. before the fem. שֹׁאנֵהי: G-K. 145<sup>h</sup>. Bu. for וַיִּתְּבוּ would read וַיִּתְּבוּ (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by וַי (Dr. 80; G-K. 111<sup>l</sup>).

25a. The sentence is *virtually* hypothetical, though no hypoth. particle is used: cf. Pr. 11<sup>2</sup> בָּא וְדָן וּבֹא קֶלֶךְ, "pride *has come*, and shame *goes on to come*," i.e. when one comes the other comes (Dr. 153; G-K. 159<sup>k</sup>): so c. 9<sup>30b</sup> 23<sup>12</sup> 29<sup>11</sup>, cf. 7<sup>8b</sup> 27<sup>10b</sup>. ~~עֲשֵׂה~~ Bi. Be. om. וַי (the fear that I fear cometh upon me); [so Σ, but not 'AΘ (see Field, *Hex. ad loc.*)].

[וַיִּמְאֲתֵנִי] The original וַי being retained (G-K. 75<sup>u</sup>). The accus. -נִי, as with בֹּא, 15<sup>21</sup> 20<sup>22</sup> al. (G-K. 118<sup>f</sup>).

26. [וַיִּשְׁלַחְתִּי] The one וַי vb. in Heb. with the ו preserved in Qal; G-K. 75<sup>b</sup> (cf. *kk*).

## CHAPTER IV.

2. נָשָׂא] has been taken (a) as the 1 pl. impf. קָל from נָשָׂא (cf. נָשָׂא for נָשָׂא, Ps. 47); so 'AΣΘ Σ [נָשָׂא] Du.; (b) as pf. Pi. of נָשָׂא (Ew. Di. De. and most). נָשָׂא does not occur elsewhere; but it might be defended by נָשָׂא, sq. נָשָׂא, Ex. 23<sup>1</sup>; נָשָׂא, c. 27<sup>1</sup> al.; נָשָׂא, Ps. 15<sup>3</sup>; נָשָׂא, 2 K. 19<sup>4</sup>; but the two impff. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" (נָשָׂא, a rel. cl., with נָשָׂא omitted), the constr. is forced; and נָשָׂא from נָשָׂא yields a much better sense. The constr. will then be that of 7<sup>23</sup>; נָשָׂא, חֲמַמְתִּי מִן אֲמַל לִי, 19<sup>4</sup> 21<sup>21b</sup> 23<sup>10</sup> נָשָׂא, in which a hyp. is expressed by a pf. followed by an impf. ἀσυνδέτως (Dr. 154; G-K. 159<sup>h</sup>), the ה marking it here as an interrogative. נָשָׂא sq. acc. recurs in the same sense, only Qoh. 7<sup>23</sup>; but (Di.) Dt. 28<sup>36</sup> (נָשָׂא) is similar, and it would be easy to vocalize נָשָׂא (so 'AΘ ΣΤ).

נָשָׂא] is to *be wearied*, hence to *be unable to bear it*.

נָשָׂא G-K. 288.

נָשָׂא "withhold *with*," as 12<sup>15</sup> 29<sup>9</sup>; G-K. 1199.

נָשָׂא from the poet. נָשָׂא (Aram. Dn. 2<sup>5</sup> and often): 2 S. 23<sup>3</sup>, Ps. 19<sup>5</sup> 139<sup>4</sup>, Pr. 23<sup>9</sup>; otherwise only in Job (34 times); the Aram. pl. נָשָׂא (G-K. 87<sup>e</sup>) 13 times; נָשָׂא 10 times. For the *position* of נָשָׂא, cf. 26<sup>14</sup> 38<sup>27</sup> 39<sup>5</sup> 41<sup>5, 6</sup>, Pr. 20<sup>6</sup> 24<sup>22</sup> 31<sup>10</sup> al. (*Lex.* 567a).

3. יָסַד] instructed *morally*, gave moral teaching and advice to: v. supr. one of the passages in which the idea of *discipline*, properly belonging to יָסַד, is least prominent (cf. Ps. 16<sup>7</sup>, Pr. 31<sup>1</sup>). Or should יָסַד be read? [Perl. suggests יָסַד, "strengthen, confirm"; but יָסַד never has this meaning.]

5. תָּנַע עַד cf. Mic. 1<sup>9</sup>, Jer. 4<sup>10</sup>. The fem. (= our

"it"), of a subject not named, but before the mind of the speaker; G-K. 144<sup>b</sup> (cf. 122<sup>q</sup>, *end*).

נָתַל [וּתְבַהֵל] is a strong word, *be dismayed, thrown into alarm* (21<sup>6</sup> 23<sup>15</sup>, Ps. 48<sup>8</sup>, Is. 21<sup>3</sup> al.), much more than *troubled* (Evv).

6b. The introd. of the subj. by the ו of the pred. or apod. is very forced: rd. (Di. al.) חֲקוֹחַר חָם ר'.

7. מִי הוּא נָקִי אֲבָד, as 13<sup>19</sup> 17<sup>3</sup>, Ps. 24<sup>10</sup> (Dr. 201. 2; G-K. 136c): מִי *being* innocent, or *as an innocent one*, a (virtual) accus. of state, Dr. 161. 3; G-K. 118<sup>n</sup>.

10-11. Notice the five synonyms for "lion."

10. שָׂחַל 10<sup>16</sup> 28<sup>8</sup>, Ps. 91<sup>18</sup>, Pr. 26<sup>18</sup>, Hos. 5<sup>14</sup> 13<sup>7</sup> †. Arab. *saḥala* (among other meanings) signifies to *bray* (of an ass), so שָׂחַל may denote etymologically the *roarer*; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

נָתַע a clerical error for נָתַח (Ps. 58<sup>7</sup>): so Gr. *Not* an Aramaism (Di., Du.) for נָתַח; for (1) נָתַע is not known in this sense in Aram., and (2) an Aram. *y* corresponds to a Heb. *y* only when the corresponding Arab. has ض (Dr. § 178; Wright, *Compar. Gr.*, p. 61); and no Arab. نَتَف is known.

11. לָיִשׁ Is. 30<sup>6</sup>, Pr. 30<sup>30</sup> †. Aram. לֵיִשָּׁא [in 28<sup>8</sup> 8 = שָׂחַל]; Arab. *laiṣh* (perhaps meaning *the strong one*; see Lane, 2684: cf. *lauth, strength*, 2678<sup>b</sup>).

[יִתְפַּדֵּדוּ] parallel to אֲבָד, as in Ps. 92<sup>10</sup>.]

12. יִגְנֹב [לְבָא] For the fig. sense, cf. חֲתָנֹב (לְבָא), 2 S. 19<sup>4</sup>.

שָׁמַץ 26<sup>14</sup> †; שָׁמַץ, Ex. 32<sup>25</sup> †; Σ rightly ψιθυρισμόν. In later Heb. שָׁמַץ, "whisper," acquired the sense of *a little* (cf. Sir. 10<sup>10</sup> 18<sup>33</sup>); and this no doubt underlies the (first) rend. of 8 οὐθὲν ἄν σοι τούτων κακὸν ἀπήγγεισεν: cf. 8 ἄρα, *some*; 8 13 (אִם) *some*; it is also the sense adopted by the mediæval Jews (Qī. דְּבַר מְעַט); hence AV. *a little*.

מִקְהָדוּ †] if correct, the more primitive form of מִקְהָדוּ. Cf. מִקְהָדוּ, 11<sup>30</sup> †, and G-K. 103<sup>i</sup>, *m*.

13. שְׁעָפִים Prob. also (cf. *supr.*) connected with שְׁעָפִים, *branches*; cf. שְׁעָפִים (from שָׁעַף), Ps. 110<sup>11</sup> *divided, half-hearted*.

[14. קרמני] for קרני; G-K. 7577].

[15. רוח] masc. as in 8<sup>2</sup>; and, if the text may be trusted, in Jer. 4<sup>11</sup>: see Kōn. iii. 2482].

[תסמר] If תס is correct, the Pi. will be, not transitive, but *intensive* (Ew. § 120d, *horrescit*; G-K. 52f); but perhaps תסמר should be read (Ps. 119<sup>180</sup>).

[שערת] The *nomen unitatis* is impossible here, since more than a single hair must be meant; and that שערת is used exceptionally with the collective force of שער is improbable. תס is due to the influence of the sing. vb.; point שערת (Ps. 40<sup>18</sup> 69<sup>5</sup>), the vb. being sing. fem. according to G-K. 145k. Be.<sup>T</sup> proposes שערת, not, however, as Merx earlier, in the sense of a *whirlwind* (ct. v. 16a), but as a fem. with the same sense as שער in 18<sup>20</sup>: he renders the whole line, *a horror caused my flesh to creep* (cf. ט); but the emendation is unnecessary.]

[16. יעמד] א. א. Aq. render by the first person, as though it were אעמד; but there is no evidence that עמד was = קום (cf. 7<sup>1</sup>) in the sense which would be required here, if the first person were correct. The words מראו תמונה לענר were read by א. as if אראח ותמונה ל[א]נר; א. does not render מראו, and treats לענר like א. The Versions do not point to a more satisfactory text; nor is the fact that v. 16 is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word יעמד, *It stood . . .*, in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. מן] *from = on the part of*, according to the judgment proceeding from (cf. מעם, 34<sup>23</sup>): so Nu. 32<sup>22</sup> והייתם נקיים מידוה 34<sup>23</sup>: so Jer. 51<sup>5b</sup>.

18. תהלה] If this is right, it can mean only *error* (Di.), from the Eth. *tahala*, a by-form of *tahala*, to *wander* (Di. *Lex.* 552 f.). But a ἀπ. λεγ., explicable only from the Eth., is not very probable; and it is very likely that תהלה is miswritten for תהלה *folly* (1<sup>22</sup> 24<sup>12</sup>); so Hupf. Me. Sgf. Gr. EVV. *folly* is based on the Jewish deriv. from הלה (as in הלהים, Ps. 5<sup>9</sup>; יהלה, c. 12<sup>17</sup>): but the form תהלה from הלה is impossible. De. התלה,

*deception*, from חָלַל (13<sup>9</sup> 17<sup>2</sup>), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G-K. 72s, 85c); but such a special sense as "deception" is not here probable. For שָׁם ב' *to lay in* (= *attribute to*), cf. 1 S. 22<sup>15</sup> אֶל־שָׁם הִמְלִיךְ בַּעֲבֹדוֹ דָּבָר.

19. [יִדְכְּאוּם] The implicit subj. is הַמְדַּכְּאוּם (6<sup>2</sup> 7<sup>3</sup> [see n.] 18<sup>18</sup> 19<sup>20</sup> etc.; G-K. 144e, g): in Engl. *they* (indef.) *crush them* = they are crushed. יִדְכְּאוּם; but there is no occasion to make God the subject. A passive form, such as יִדְכָּאוּ, or (cf. 5<sup>4</sup>) יִדְכָּאוּ, or יִדְכָּאוּ, would agree better with יִכְתְּלוּ v. 20. Bi.<sup>1</sup> restores, "cleverly but arbitrarily" (Bu.), עֵת יִכְלֶה [יִדְכָּאוּם לִפְנֵי] (from before their Maker).

לִפְנֵי עֵשׂ [Before the moth, i.e. more quickly than a moth: they have but an ephemeral existence. Others take לִפְנֵי as = *in the manner of, like* (see on 3<sup>24</sup>); so already Ἐν ὁμοίᾳ τῇ φρόνῳ. N. Herz (ZAW, 1900, 160), cleverly, יִדְכָּאוּם כְּלִפְנֵי עֵשׂ (from before their Maker).

20. [יִכְתְּלוּ] See G-K. 67γ, on the כ. כָּתַח is to *beat to pieces, beat small*, as Dt. 9<sup>21</sup> (of the golden calf); fig. *beat down, break up*, of a defeated army, as Dt. 1<sup>44</sup>, Jer. 46<sup>5</sup> (נִבְרִיחִים יִכְתְּלוּ), Ps. 89<sup>24</sup> (וְנִכְתְּלוּ מִפְּנֵי צָרוֹ).

[מִבְלִי] without (Lex. 115b, bottom).

[מִשְׁקִים] sc. לֵב (1<sup>8</sup>, Ex. 7<sup>23</sup> and often): the ellipse as 23<sup>6</sup> בִּי יִשָּׁם (24<sup>13</sup> and 34<sup>23</sup> are dub.), Is. 41<sup>20</sup> וְיִשְׁמְרוּ . . . לְמַעַן. A Hif. מִשְׁקִים is, however, very dub. (Nöld. *Beiträge*, i. 37): Me. Gr. מִשְׁפֵּץ; Herz (*l.c.*), מִבְלִי שָׁם ("sehr beachtenswert," Nö. *l.c.*).

21. [הִלָּא נִסֵּע . . . יִמּוּתוֹ] The constr. as v.<sup>2</sup>, the hypoth. sentence (נִסֵּע . . . יִמּוּתוֹ) being made interrogative by הִלָּא here, as it is by הִי there.

[יִתֵּר] a cord (30<sup>11</sup>), of a bow (Ps. 11<sup>2</sup>); here a *tent-cord* (elsewhere מִיָּתֵר). Ols. Hi. Sgf. יִתְרִים, *their tent-peg* (Hi. *their loom-peg*,—but this is more than doubtful; see Moore on Jg. 16<sup>12</sup> 14): this would suit נִסֵּע (Is. 33<sup>20</sup>), but not בָּם [a dittograph of (יִתְרִים)?—McN.], besides being a less significant figure. AV., following Ἐξ (one rend.), and Rabb., take יִתֵּר in the sense of *excellency* (i.e. *pre-eminence*), as Gn. 49<sup>3</sup> al.; but this does not suit either נִסֵּע, or בָּם, or the figure.

## CHAPTER V.

2. The order (Dr. 208. 1; G-K. 142 f., *a*) shows that **אחל** and **מתח** are the emphatic words in the v.

**לחל**] The **ל** is the *nota accus.*, common in Aram., and increasingly frequent in the later Heb.: cf. 21<sup>23</sup>, Jer. 40<sup>2</sup>; and see G-K. 117n.; *Lex.* ל 3.

**כעס**] always in Job (6<sup>2</sup> 10<sup>17</sup> 17<sup>7</sup> †) for **כעס**. **כעס** has always the meaning given above; and **הכעיס** always means similarly to *vex*, with Yahweh as object (as frequently in Deut. writers). For instance, it means to *vex* Him by deserting Him for other gods: see on Dt. 4<sup>28</sup> 32<sup>16</sup> 19. 27; and Hupf. on Ps. 6<sup>3</sup>. It is much to be regretted that in EVV. it is always misrendered “provoke to *anger*.”

3. **אני רחיתי**] when **אני** has *Munah* followed by *Dehi*, it has *Ga'ja* (G-K. 16c) with the *sh'wa* (cf. on 3<sup>4</sup>): cf. Ps. 17<sup>6</sup> 116<sup>16</sup>; and see Baer in Merx' *Archiv*, i. 203.

**משריש**] *making* (putting forth) *roots*: G-K. 53g [**שש**] (Be.) is unnecessary].

**ואקרב**] **א** ἐβρώθη αὐτῶν ἢ δάιαιτα (δ. for **א**, 8<sup>2</sup>, and often for **א** in Job, e.g. 8<sup>23</sup>), **א** **א**, and *perished*: 'A (κατηρασάμην) **א** express **א**. **א** was eaten up, suggested to Me. Bi.<sup>1</sup> Sgf., Be. **א** (rather, as Du. Ehrl. **א**), *became rotten* (worm-eaten; cf. *NHWB* and *ChWB*, s.v.: Is. 40<sup>30</sup> of wood; cf. Jb. 41<sup>19</sup> **א**; and **א**, Pr. 12<sup>4</sup> **א** ὥσπερ ἐν ξύλῳ σκώληξ, 14<sup>30</sup> **א** δὲ ὀστέων); but the idea does not seem very probable with **א**. Bu. **א**, *was missed* (cf. 24) = *was empty* (cf. 1 S. 20<sup>12</sup> 25 **א**, rather weak; or **א**, though admitting that the adv. is harsh. Che. (*JQR* ix. 575), with the least change from **א**, **א**, and *was cursed* (sc. by God); Bevan (*JPh*, 1899, p. 303) **א** (Is. 24<sup>1</sup> 2, Jer. 51<sup>2</sup>, of a land) and *was emptied out*; Che. (*ET* x. 381) **א** **א**, carry-



ing on the fig. of \* (cf. Mal. 3<sup>19</sup> שרש וננה). The simple יָשַׁם (Ezk. 12<sup>19</sup> 19<sup>7</sup>) would perhaps be the most natural idea to expect. [McN. suggests יִרְקַב יָבוּ.]

4. יִדְכָּאוּ for יִתְרָאוּ (G-K. 54c); so 34<sup>25</sup>.

5. אֲשֶׁר קָצְרוּ אֵלָּא [אֲשֶׁר קָצְרוּ]; so Me. Bi. Be. Bu. Du. Ehrl.

וְהָאֵל מִצְנִים] conventionally rendered, “and *even* out of thorns”: but this sense of the prep. אֵל is unheard of and incredible (3<sup>22</sup> is no parallel). צִנִּים recurs Pr. 22<sup>5</sup> † (si vera l.) צִנִּים פְּחִים בְּרֹד עֶשֶׂשׁ; cf. צִנּוֹת, fishing *hooks*, Am. 4<sup>2</sup> †; and צִנִּינִים, *thorns* (fig.), Jos. 23<sup>12</sup>, Nu. 33<sup>55</sup>. *Out of thorns* is commonly explained as meaning “from the enclosed field, protected by the thorn-hedge”; but this is very forced. Thomson (*L. and B.*, p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, “and cover it up with thorn-bushes to keep it from being carried away or eaten by animals.” Robbers who found and seized this would literally “take it from among thorns.” But a reference to such a special arrangement as this is not very probable. שָׂאָה—properly to *gasp* (Is. 42<sup>14</sup>) or *pant* (sq. acc., for air; Jer. 14<sup>6</sup>), fig. *be eager for* (Jb. 7<sup>2</sup> כַּעֲבֹר יִשְׂאָה עַל), in a hostile sense (EVV. *would swallow up*), Ps. 56<sup>2</sup> 57<sup>4</sup>, Am. 8<sup>4</sup>—is followed rightly by an accus.; and צִמִּים (sing.) recurs 18<sup>9</sup> † יִחַק עֲלֵי צִמִּים; but it is a strange parallel to רָעַב, and it agrees badly with שָׂאָה. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In <sup>b</sup> Bu. suggests with a (?), וְהָאֵל מִצְנִים עֲנִי יִפְחֶה, “and their sheaf, the poor taketh it”; Bevan (*JPh*, 1899, p. 305), וְהָאֵל מִצְנִים יִפְחֶה, “and their strength (*i.e.* *their wealth*: 20<sup>10</sup>, Hos. 12<sup>9</sup>), the barbs take it” (both retaining <sup>c</sup> as it stands). Du. cuts the knot by rejecting <sup>b</sup> as “ein Fremder Zusatz oder eine unglückliche Variante,” but without explaining what it means, or how it arose. In v. <sup>c</sup> אֲ (δυσώφρωνες) אֲצִמִּים express צִמִּים (= צִמְאִים) [צָמָא], *the thirsty*: this forms a good || to רָעַב, and is adopted by Ew. Hirz, Me. Del.<sup>2</sup> al. The sg. שָׂאָה is quite defensible (G-K. 1450); but חֵילם, “their *substance*,” is an unsuitable object, when the “thirsty” are the

subject; some beverage is desiderated which satisfies the thirsty as the harvest satisfies the hungry. Hence Hfm. חֲלָכִים, "their *milk*" (21<sup>24</sup>), for חֲלָלִים; Be.—who regards <sup>b</sup> and <sup>c</sup> as doublets (?)—(for both) חֲלָכִים חֲלָלִים, "and the thirsty drink their milk" (Ezk. 25<sup>4</sup>), Ch. חֲלָכִים חֲלָלִים, and Du. חֲלָכִים חֲלָלִים, "and the thirsty draweth (cf. ἡ ἐκσφαισθῆναι, *exauriatur*, Gr. חֲלָכִים חֲלָלִים) from their well" (Ca. 4<sup>13</sup> † text dub.: cf. on 8<sup>17</sup>),—which is no longer covered in and protected, but is open to all. The case is one of those in which *ff* is clearly more or less corrupt; but it is impossible to be sure what the original reading was.

7. [יָלַד] pf. pu. in pause, with י for י (G-K. 90). But (Di. al.) יָלַד is better, as a freq. sense is desiderated. Bð. Gr. Be. Bu. Du. vocalize יָלַד, *begetteth trouble* (ל the *nota accus.*, as v.<sup>2</sup>); but the change is unnecessary.

7] The *waw adaequationis*, as frequently in proverbs in which a comparison is expressed. Usually in such cases <sup>b</sup> is compared to <sup>a</sup> (as Pr. 25<sup>26</sup> מִיָּמִין מִיָּמִין מִיָּמִין מִיָּמִין); but occasionally, as here, <sup>a</sup> is compared to <sup>b</sup> (so c. 12<sup>11</sup> 21<sup>28</sup>). See *Lex.* 253a.

רֶשֶׁף is a poet. word for *flame*, esp. a *pointed, darting flame*, Dt. 32<sup>24</sup> (see note), Ps. 76<sup>4</sup> (רֶשֶׁף קֶשֶׁת, fig. for *arrows*), 78<sup>48</sup>, Ca. 8<sup>6</sup> (רֶשֶׁף אֵשׁ שֶׁלֹּהֲבִיתָ) †; and בני רֶשֶׁף is poet. for *sparks*; cf. בֵּן קֶשֶׁת, Job 41<sup>20</sup>; בני אֲשֶׁמֶת, La. 3<sup>13</sup>, fig. for *arrows* (*Lex.* 121, 6, 8). An ancient interpretation—perh. on account of עָף—took רֶשֶׁף to mean *birds*: so ἡ νεοσσὸς δὲ γυπὸς, 'Α καὶ υἱὸς ὀρνέου, Σ τὰ τέκνα τῶν περὶ τῶν, כַּנְתִּי בַּעַל, U avis; ἡ ΑΣΣΥ in Dt. 32<sup>24</sup>; Σ in Ps. 76<sup>4</sup> (Jer. volatilia arcus); 'ΑΣ Jer. (volucris) in Ps. 78<sup>48</sup>.

יָעֵר לָכֶם lit. "make flying high": so Pr. 15<sup>21</sup> לָכֶם יָעֵר, 30<sup>20</sup> לָכֶם יָעֵר; G-K. 114m, n.

8. [דְּבָרִי] elsewhere only = *manner*, Ps. 110<sup>4</sup>, and in דְּבָרִי, on account of . . . Qoh. 3<sup>18</sup> 8<sup>2</sup>, '14 על דְּבָרִי ש'; (Aram.) על דְּבָרִי, Dn. 2<sup>30</sup> 4<sup>14</sup> †.

9. [וְאִין חֲקֵר] a circumst. clause; cf. וְאִין חֲקֵר, Ps. 104<sup>25</sup> 105<sup>24</sup>, Jl. 1<sup>6</sup>. ἡ ἀνεξιχνίαστα, as 9<sup>10</sup> 34<sup>24</sup> †; cf. Ro. 11<sup>22</sup>.

עַד אִין as 9<sup>10</sup>, Ps. 40<sup>18</sup>.



3<sup>21</sup> וְזוֹכָרָהּ חַיִּים: *ἡ βουλὴν, ὡς λέγει, ἡ ἐπιστήμη (knowledge), ἢ legem.*

8<sup>14</sup> נְבוּרָה לִי בְנִי אֲנִי חַיִּים לִי: *ἡ ἀσφάλεια, ἡ εὐνομία, ὡς λέγει, ἡ ἐπιστήμη (counsel), ἢ æquitas.*

18<sup>1</sup> יִתְגַּל חַיִּים בְּכָל: *ἡ ἐν πάντι δὲ καιρῷ, ὡς ἐπιστήμη, ἢ ἐπιστήμη (counsel), ἢ omni tempore.*

Is. 28<sup>29</sup> חַיִּים הַגִּדִל: *ἡ ἐνφύσατε ματαίαν παράκλησιν (seemingly connected with ἡ ἐπιστήμη), ἡ εὐνομίαν, ὡς σωτηρίαν, ὅτι ἰσχύς, ὡς ἐκπαίδευσις (increase of disciples: PS. 3793), ἡ who made great the works of creation by the greatness of his wisdom (חכמה), ἢ iustitiam.*

Mic. 6<sup>9</sup> שָׁמַע חַיִּים: *ἡ καὶ σώσει φοβουμένους (ἡ ἐπιστήμη) τὸ ὄνομα αὐτοῦ, ὡς שמע, ὡς ἡ ἐπιστήμη, ἡ Hark! Yahweh's prophets cry out to the city, and teach (חֲמִידָה) them that fear thy name, ἢ et salus erit timentibus nomen tuum.*

חַיִּים is thus most frequently associated, or parallel, with wisdom, or (26<sup>3</sup>, Pr. 8<sup>14</sup>, Is. 28<sup>29</sup>) counsel, sometimes also with help (6<sup>15</sup>) or strength (12<sup>16</sup>, cf. Pr. 8<sup>14</sup>); but it also suggests the practical effects of wisdom or counsel (hence the renderings *βοήθεια, σωτηρία*, which need not presuppose *עֲזָרָה* for *חַיִּים*, *מִצָּדָה*). The etym. is uncertain.

K. J. Grimm (*Journ. Am. Or. Soc.*, 1901, i. 35 ff.), following Haupt (*ib.* p. 36), derives *חַיִּים* from the *√* of Ass. *issu, usātu, prop, support; asitu, pillar* (= Talm. Mand. *חַיִּים*; cf. *חַיִּים*, Jer. 50<sup>15</sup> Qrē, and *Lex.* 1121a), *āsū, physician* (prop. *helper*; hence Aram. *חַיִּים, ܚܝܝܡ*), to *heal*; and supposes that its original meaning was *prop, support*, which he thinks is still retained in Jb. 30<sup>28</sup> (reading with *Θ* Du. *חַיִּים, without support*: see *ad loc.*), and that it afterwards acquired the senses of *help* (12<sup>16</sup>, Is. 28<sup>29</sup>), *success* (5<sup>13</sup>), *power* (Pr. 8<sup>14</sup> 18<sup>1</sup>), *reliability* (11<sup>6</sup> 26<sup>3</sup>, Pr. 3<sup>21</sup>): in Mic. 6<sup>9</sup> he reads with *ἡ ἐπιστήμη*. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that *חַיִּים*, while a synonym of *wisdom* and *counsel*, suggests something more than either of these words; and that the nearest English equivalent for it would be *effective counsel* or *effective wisdom*. If the

✓ idea is really *support*, we must suppose that it was applied specially to a *supporting* or *helping* quality of mind.

14. כַּלִּילָה = "as in the night," a prep. being used after כ only in certain very exceptional cases: see G-K. 118s, u.

יִמְשִׁשׁוּ without dag. G-K. 20m.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מְחֹרֵב, *him that has been desolated*; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, מִפִּיָּהֶם, מִפִּיהֶם for מִפִּיהֶם, *from the sword of their mouth* (fig. for slander, false accusation, etc.; cf. Ps. 57<sup>6</sup> וְשֹׁנֵם חֹרֵב וְשֹׁנֵם חֹרֵב, 59<sup>8</sup> חֲרָבוֹת בְּשִׁמְתוֹתֵיהֶם, 64<sup>4</sup>): but to produce a balanced parallelism a syn. of אֲבִיךָ is required. The best suggestion is Bu.'s מִיָּהֶם יִמְחָרְבֵם (for the יָהֶם see 24<sup>9</sup> 29<sup>12</sup>), or (which he himself prefers) יָהֶם מִפִּיהֶם (the three letters יָהֶם having dropped out of the group מִפִּיהֶם מִיָּהֶם, and then מִיָּהֶם supplied for the missing word in the wrong place). Ehrl. מִיָּהֶם מִפִּיהֶם (Ps. 149<sup>6</sup>).

16. עֲלִתָּהּ (*mil'el*) The old accus., found (in the *fem.*) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G-K. 90g [עֲלִתָּהּ is for עֲלִתָּהּ: cf. Ps. 92<sup>16</sup> Kt., and the plu. עֲלִתָּהּ, Ps. 58<sup>3</sup> 64<sup>7</sup>].

18. . . . כִּי הוּא The pron. emphatic in the causal clause: 11<sup>11</sup> 28<sup>24</sup>, Gn. 3<sup>30</sup> al. (1 S. 14<sup>18</sup>; Lex. 215a).

יִכְאִיב For יָכָאֵב, of the pain, or soreness, from a wound, cf. Gn. 34<sup>26</sup>.

יִתְבַּשׁ in pause from יָבֵשׁ (G-K. 63d).

תִּרְפִּינָה from רָפָא=רָפָא: G-K. 759q.

19. בִּשְׁשׁ & ἑξάκις ἑξ ἀναγκῶν, "from six . . ." This may point to a reading בִּשְׁשִׁים (Be. Du.); but the change is not necessary: ב' followed by ב' in <sup>b</sup> is an effective repetition; and & may have merely rendered freely.

20. סֶדֶךְ The pf. of certitude (Dr. 14γ; G-K. 106m).

21. בְּשׁוֹט 1 MS & שֹׁט, מִשֹּׁט, "From the scourge," etc. A necessary correction. Confusion of ב and ש is common: & often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in

which the two letters closely resembled each other (*Notes on Samuel*<sup>2</sup>, p. lxvii). To explain גְּשׁוּם as = גְּהִיזוּת שׁוּם is forced.

22. [כפן] 30<sup>2</sup> †. Aram. for Heb. רעב (e.g. Gn. 12<sup>10</sup> ㊄).

23. [השדדה] האדמה (Du.) [or הארץ with 2 MSS<sup>Kan</sup>] would be more elegant before השרה in <sup>b</sup> [cf. 8<sup>2</sup> n.].

השלמה †] pass. of השלים, *make peaceful*, Pr. 16<sup>7</sup>. Gr. שלמה (22<sup>21</sup>).

24. שָׁלוֹם *is peace*: a subst., where we should use an adj.; so Gn. 43<sup>27</sup> אָבִיךָ אֵלֶיךָ שָׁלוֹם, c. 21<sup>9</sup> בְּתוֹכָם שָׁלוֹם טָפְחוּ, and frequently; also with other words. See Dr. 186-9, esp. 189. 2; G-K. 141c.

חָטָא [ולא תחטא] has here its primary physical meaning of *miss*, which it has also in Jg. 20<sup>16</sup> חָטְיָא וְלֹא יִשְׁעֶרָה וְלֹא יִלָּע, “and would not *cause it to miss*”; Pr. 8<sup>26</sup> חָטְיָא חֵטִים נִפְשׁוֹ, “he that *misseth* me injureth his own soul”; 19<sup>2</sup> אֵין בְּרַגְלִים חָטְיָא, 20<sup>2</sup> (חָטְיָא נִפְשׁוֹ = *forfeits* his own soul (life): so Hab. 2<sup>10</sup>). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means *to fail to find* or *to have*, to *be without* (as Ja. 1<sup>4.5</sup>). חָטָא, to *sin* (like ἀμαρτάνειν) is thus properly to *miss* the right mark.

25. [צמח] 21<sup>8</sup> 27<sup>14</sup> 31<sup>8</sup>, Is. 22<sup>24</sup> 44<sup>2</sup> 48<sup>10</sup> 61<sup>9</sup> 65<sup>22</sup>; of the product of the earth, Is. 34<sup>1</sup> 42<sup>5</sup> †.

26. [כלח] 30<sup>2</sup> עליו אבר כלח †. An enigmatic word. The √ is known otherwise only in Arab., in which *kalaha* is to *contract* the face, to look *hard and stern* (Lane, 2628); in conj. iii. to show oneself *hard and firm* against another; *kulah* also is a *hard* year (from dearth or famine); and *dahr*<sup>am</sup> *kālih*<sup>am</sup> is a *hard*, distressing time. These data suggest the meaning *firm strength, vigour* (with unimpaired powers, without any long and weakening illness: cf. for the thought, 21<sup>22</sup>), which would also suit 30<sup>2</sup>. And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: ㊄ om. (\* ὁσπερ κτλ. being really a doublet of <sup>b</sup>: v. Be.); ㊄ بَسْبَسَ; ㊄ בשלימות שניין (connecting doubtless with √ בָּשַׁל); ㊄ in abundantia; in 30<sup>2</sup> ㊄ om.; ㊄ συντέλεια

(פֶּלֶח); כָּלִס חֶמְלָה (as if פֶּלֶחָה?); טָהָר, *grave* (v. Levy); Ἀ παντελής; Σ πᾶν τὸ πρὸς ζώην; 3 omnis vita. The Rabb. are evidently influenced by כָּלָה: Ra. לְמַד בִּישׁוּל הַתְּבוּאָה; IE בשבשלה כל צורכה; QI. עת זקנה; hence EVV. *a full age* (30<sup>8</sup> RV. *ripe age*, but RVm. *vigour*). Di. (*volle Reife*) attempts to place the connexion with כָּלָה on a philological basis, by assuming כָּלָה to be a harder form of פֶּלֶח, *Vollendung*: but כָּלָה is “Vollendung” in the sense of *complete destruction*; and the entire explanation from כָּלָה is most precarious. Be.<sup>K</sup> בְּחֵילָה (cf. 21<sup>7</sup>); Me. בְּלָה; Che. (*JQR* ix. 576) better בְּלָחָה (Dt. 34<sup>7</sup>).

27. [חֲקֹרֵנִיָּה בְּיָדֶיָּא] The dag. in עָר is not acc. to rule, the tone on בְּיָדֶיָּא not being on the first syll. (QI. *Michlol* (ed. Lyck), 806, l. 10-14; Baer, *Prov.* p. xiii f. (§ 7), in his Rules of Daghesh; cf. Kō. i. 63.)

[שְׁמַעֲנָה] שְׁמַעֲנָה, *hear (thou) it*; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line *a* takes place not in the first, but in the second, clause of line *b*. Point, therefore, with שְׁמַעֲנָה.]

## CHAPTER VI.

2. שקל שקל] emphasizing the idea of weighed. For this inf. Qal beside the Nif., see G-K. 113w. & εἰ γάρ τις ἰστών στήσαι = שקל שקל לו (G-K. 144e).

[הַיָּתִי] Qrē הַיָּתִי, as everywhere else in Kt. (30<sup>13</sup> in the sing.; 6<sup>30</sup> and elsewhere in the pl.). The √ *hawā'* in Arab. means to *gape* (of a wound or the mouth); *huwwat*<sup>m</sup> is a *yawning deep, chasm, abyss*; so Syr. ܠܚܘܬ (e.g. Lk. 16<sup>26</sup> for χάσμα): hence הַיָּתִי would seem to mean properly a *yawning gulf*; fig. *engulfing ruin, destruction, or calamity*. So (with various *nuances*) v.<sup>30</sup> 30<sup>13</sup>, Ps. 5<sup>10</sup> 38<sup>13</sup> 52<sup>4, 9</sup> (but rd. here הַיָּתִי) 55<sup>12</sup> 57<sup>2</sup> 91<sup>3</sup> 94<sup>30</sup>, Pr. 17<sup>4</sup> 19<sup>13</sup>.

נָשָׂא] sc. הִנָּשָׂא; as explained on 4<sup>10</sup> = *are lifted up, laid*.  
[But G ἀπαί may point to a reading נָשָׂא (to be construed according to G-K. 144d), which is, perhaps, metrically preferable.]

3. עתה] "for then" (=in that case), as 3<sup>18</sup> 13<sup>19</sup>, Nu. 22<sup>20</sup>.

מִלֵּחַ (*milēh*) This would come naturally only from מָלַח, to *swallow up*, which yields no sense: מַל, however, means to *speak rashly* (cf. *laghw<sup>an</sup>*, *rashness* in an oath, Qor. 2<sup>225</sup>, *rash*, or *empty word*, 52<sup>23</sup>; 23<sup>3</sup> = βαττολογία in prayer), and this yields a suitable sense: though מִלֵּחַ *might*, very exceptionally (Ew. 92e; G-K. 75m), come from מָלַח, it is better to change the place of the tone and read מִלֵּחַ.

4. עֲמִיד [see, on the idiomatic use, on 98. Or perhaps (Du.) *with me* is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding *around* him, hence "with": cf. *Ἐ ἐν τῷ σώματί μου*. In any case, "*within me*" (EV.) is incorrect.



יַעֲרֹכְנִי From עָרַךְ, *set in order, array* (sc. מַלְחָמָה), with מַלְחָמָה omitted, as Jg. 20<sup>30, 32</sup>, 1 S. 4<sup>2</sup>, and the sf. poetically in the accus. (for עָלַי or לִקְרָאתִי); G-K. 117x; Kð. iii. § 22. So יִסְדֹּרְךָ לִקְבָּלִי, *Ἰ militant contra me*; the same reading is also presupposed by סִדְרָתִּי (ל. סִדְרָתִּי). *ὁ κεντῶσάς με* (3 stimulant me) = ? יַעֲרֹכְנִי (30<sup>2, 17†</sup>), *gnaw me*; so Me. Sgf. Still the ellipse, with the accus. sf. -נִי, is certainly harsh; and Di. ("possibly"), Wr. Bu. Ch. (*JQR* ix. 574), Be. Du. St. עֲכָרְתִּי, *undo me*, may well be right. עָכַר (Jos. 6<sup>18</sup> 7<sup>26</sup>, Jg. 11<sup>26</sup>, 1 K. 18<sup>17, 18</sup> al.) is a strong word (Moore on Judg. *l.c.*), much more than "trouble" (EVV.), to *make turbid* (Arab. 'akira, *to be turbid*), fig. for *destroy the happiness of, undo*.

5. נָהַק 30<sup>7†</sup> [also in Ar. and Jewish Aram.].

[נָעַק] 1 S. 6<sup>13†</sup>; also in Aram.]

עָלַי Poet. for עָלַי: 15 times in Job, and about 25 times elsewhere (*Lex.* 752b).

בִּלְלִי 24<sup>6</sup>, Is. 30<sup>24†</sup>. Syr. ܠܠܐ in the same sense (PS. 535).

6. תַּסֵּל *what is tasteless, insipid*: cf. on תַּסֵּלָה, 1<sup>27</sup>.

מִבְּלִי see on 4<sup>20</sup>.

בִּרְיַר חֲלָמֹת [in the slime (1 S. 21<sup>14</sup> of saliva) of purslain;

ܠܠܐ (PS. 1284), *purslain*; called in Ar. *hamqa*, the *foolish* plant, "because exuding mucilage, so that it is likened to the 'ahmaq (idiot), whose saliva is flowing" (*Lane, Arab. Lex.* 646b; cf. *Ges. Thes.* 480). *ܠܠܐ* בִּרְיַר חֲלָמֹת. According to the Rabbis בִּרְיַר (or חֲלָמֹת) is the *white* of an egg, and חֲלָמֹת (or חֲלָבֹת) the *yolk* (see *Ges. Thes.* 480; *Levy, s.v. חֲלָמֹת*); and so they explain חֲלָמֹת as meaning the *yolk*, and בִּרְיַר חֲלָמֹת as the *slime of the yolk, i.e. the white* (hence EVV. "the white of an egg"). But this is very artificial and improbable. *ὁ ἐν ὕμῳ κενῶν* = בִּרְיַר חֲלָמֹת, "in words of dreams": so Klo., improbably. Ch. (*EB* iii. 3984) for the whole verse would read, cleverly but needlessly, *חֲאָכַל פִּתִּי בַעֲלֵי סֶלַח אִם אֶשְׁתָּה סֶלַח חֲלָמֹת*, "shall I eat my morsel with leaves of mallow, or drink broth of purslain?"

7a. לְנִגְזָע [G-K. 66b;] & παύσασθαι, i.e. (Du.) לִינֹע or לִינֹע (G-K. 539, 514), which Du. adopts, placing the hemistich after 4<sup>c</sup>.

7b. As the text stands, "They (i.e. such sufferings as these) are like sickness (st. c. of נִי; Ps. 41<sup>4</sup> עָרַשׁ נִי; cf. נִי from נִי) of my food"; i.e. they are loathsome to me as if my food were diseased. But חמא has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting וְחָמָה (from Wr. (cf. & βρώμων, which points to the same consonants), and reading דִּי for כִּי: "It loathes the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. חָמָה is to be foul, Pa., in Syriac, to make foul; in Heb., c. 33<sup>30</sup> (see note), to declare, treat as (G-K. 52g), find, foul = to loathe. [McN. suggests חָמָה לְחָמִי] & has βρώμων (rd. with 3 MSS βρώμων) γὰρ ὁρῶ τὰ σῖτά μου ὡς περ ὀσμὴν λέοντος, whence Me. פְּרִיחַ שִׁחַל, and Be. (פְּרִיחַ לְבִיא), like the odour of a lion, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, Hieros. i. 744). But the comparison cannot be said to be probable. Du., who (v. *supr.*) puts 7<sup>a</sup> after 4<sup>c</sup>, would read for כִּי חָמָה לְחָמִי דִּי, which he supposes to be an Aram. gloss on חָמָה, "that means now the yolk of an egg," which was made by the translators of & into לְבִיא. Clever, but precarious and improbable.

8. חָמָה So 13<sup>5</sup> 14<sup>13</sup>. & חָמָה, as 19<sup>23</sup>. On the construction of חָמָה, v. further, G-K. 151b, d; Lex. 678b, f.

וְחָמָה & Hu. Me. Du. וְחָמָה: v. *supr.*

9. יֵאָמֵר be willing, consent: v. Moore, Judges, p. 47; Lex. 384a.

וְיִדְכֵאֲנִי G-K. 120d.

יִתֵּן i.e. give his hand full play. Elsewhere of loosening the thongs of a yoke, Is. 58<sup>6</sup>, and setting free prisoners, Ps. 105<sup>20</sup> 146<sup>7</sup>.

10. עָדָה 3 MSS & Saad. read עָדָה for עָדָה (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. 119<sup>50</sup>.

נִחַמְתִּי so Ps. 119<sup>50</sup>, from נִחַמָה (for נִחַמָה: G-K. 22c;

also 27*q*, 29*v*; cf. *הָלַךְ*, *נָאָץ*, Neh. 9<sup>18</sup>), of the same type as *הָלַךְ*, *נָאָץ*, *הָלַךְ*, and with the *gamez* retained, even when the tone is carried forward by a sf., as *הָלַךְ*, Est. 5<sup>7</sup> al.; *הָלַךְ*, La. 3<sup>59</sup>, cf. in *st. c.* *הָלַךְ*, Ezk. 34<sup>12</sup>; *הָלַךְ*, Est. 4<sup>7</sup> (G-K. 84*b*); more fully, Ols. § 183*b*; Kō. ii. 179 f.).

*הָלַךְ* †] A very uncertain word. *Ἐ εἶπ' ἐν δέ μου πόλις* (יֵי) *τάφος*, *ἐφ' ἧς ἐπὶ τειχέων* (חִל) *ἡ ἀλλόμην ἐπ' αὐτῆς οὐ φείσομαι* (אחזל); *כִּי יִשְׁלַח אֱלֹהִים* (shall be perfected in strength!); *אֲבֹנֵי* (would rejoice, exult; elsewhere for *גִּיל*, Zec. 9<sup>9</sup>; *רָג*, Ps. 51<sup>16</sup>; *הָלַךְ*, Hab. 3<sup>18</sup>, Ps. 60<sup>8</sup> 140<sup>5</sup>); *U* ut *affligens* me dolore non parcat. *Exult* would suit the context; and two methods have been adopted for extracting this meaning from *חִל*. (1) It has been derived from *حلد*, “hart sein, hart auftreten, *pedibus pulsavit terram equus*” (Schultens *ap. Ges.*, De. Di. Bu. Du.). But this etym. is extremely questionable: for (1) *ח* does not correspond to Arab. *ح*; and (2) the sense *pulsavit terram* is derived and secondary, as Lane (1716) shows: the *ح* means to be *hard and smooth*, as of land producing no herbage, *hard* in the sense of niggardly, also (among various other meanings), of a beast, to *beat* the ground with its forefeet in running: and the adj. *ḥald* is *hard and smooth*, of a stone, the ground, a hoof, etc., and *hardy, strong, enduring*, of a horse or camel. A word with these senses is not at all likely to have come to denote *to spring, leap*, or *exult*. (2) It has been connected with NH. *חָלַךְ*, which means to *draw back* (intrans. = *לָחֹזֵר*), as *Shabb.* 40*b*, of the hand *drawing back* from the heat of the fire, Maksh. 5<sup>9</sup>, of a viscid liquid (see Surenh. *Mishna*, *ad loc.*: vi. 443). Levy, in *NHWB*, iii. 531, is influenced, partly by the *assumed* meaning of *חָלַךְ* here, and partly by the Arab. *ṣalada*, to which (going far beyond either Freytag or Lane) he attributes the sense *in die Höhe steigen, springen* (see Fleischer's correction, *ib.* 724*a*), so as to give *חָלַךְ* the root-meaning of *spring up* or *leap*; but this is not at all implied in the passage quoted, and in other respects rests upon most inconclusive grounds. The case is one of those in which conjectural emendation is wiser than “conjectural translation” (see on this Gray, *Isaiah*, i. p. x, with the references); and *וְאֵלֶיךָ*, or (as Jb. 20<sup>18</sup> 39<sup>18</sup>)

ואעלסה, *I would exult* (cf. ט, above), is not a too violent emendation of אעלסה to be reasonably adopted (so, as I afterwards discovered, Gr.).

בחילה לא יחמל] 26 MSS, ט, Be. חמל: so 16<sup>13</sup> 27<sup>22</sup>, but after another vb. with the same subject. חילה (the prepositive *tifha* not marking the tone) may be either *mil'el*, and so = חיל by G-K. 90f, "in the anguish that spareth not" (Hi.; so Du., but reading the normal חיל), or *milra'*, a *fem.* form of חיל (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331c, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) that חמל has always elsewhere a *personal* subject.

12. נחוש] an adj., only here. *Vid.* the next note.

13. האם תמנני לנצח] Elsewhere only Nu. 17<sup>28</sup> האם תמנני לנצח, *i.e.* apparently, "Shall we ever have finished dying?" (Dr. 19. 2; *Lex.* 50b). אם in a question is *Num?* and always expects the answer *No*: EVV. *Is it not* . . . ? which the sense requires, is consequently an impossible rendering. The text must thus be at fault. א לא, ו Ecce, non est . . . , which point to חנה אמן (Be.; Bu. alt.): Du., merely dividing the words differently הא סמאן, *Behold* (Gn. 47<sup>22</sup>, Ezk. 16<sup>48</sup> † common in Aram., as הא), *of nought* (Is. 41<sup>24</sup>) *is my help within me*; but the rarity of הא in Heb. renders this uncertain. Gr., very plausibly, for חמ: נחוש: גם, נחוש: חמ: נחוש: being a *subst.*, 28<sup>2</sup> al., and G-K. 141d). Hi. Bu. (text) take אם as *if*, assuming an aposiopesis: "Am (I to wait), if . . . ?" *i.e.* "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

עזרתה] Be. Bu. עזרתה (Ps. 44<sup>27</sup>; G-K. 90g).

תרשיה] *Vid.* on 5<sup>12</sup>. τρωσῃ, פסול; but, though חשעה would be suitable, it is doubtful if these renderings presuppose it (*v.* p. 31).

14. Hard and uncertain. פס † adj. from פסס, of the same form as פס (Stade, § 193b, 3), lit. *one melting away*, *i.e.* failing, collapsing, despairing; cf. the / in Nif. פסס, often of the heart, to *give way*, *lose courage*: perhaps indeed (Bu.) פסס should be read. פסס would naturally mean: "Kindness belongeth (is

due) to him that is in despair, and that forsaketh the fear of the Almighty" (עֲזַב . . . continuing עָזַב; cf. Is. 5<sup>28</sup> 46<sup>6</sup> etc.: G-K. 116x; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what פָּחַד expresses, as Bu. virtually admits, when he says that נָח (for כִּי נָח), or וְנָח, for יָ would be more distinct: and *else might he* (RVm.) gives יָ an impossible sense. שָׁחַד for עָזַב have עָזַב, Qui tollit (= בָּנָה; Be. עָזַב, *He that removeth* (עָזַב, trans., as Zec. 3<sup>9</sup>),—palæographically easier, but not expressing the right idea), and יָחַד for וְיָחַד (א also has רָמַנָה for לָמַס), i.e. "He that withholdeth kindness from his friend, forsaketh the fear of the Almighty"; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand חָסַד in its Aram. sense of *shame, reproach* (Lv. 20<sup>17</sup>, Pr. 14<sup>24</sup> †; חָסַד Pr. 25<sup>10</sup> †): "If reproach come to one in despair from his friend, he will forsake the fear of the Almighty": but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152–155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: "Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty." This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to פָּחַד, acquiesce in the reading of שָׁחַד.

15. נָחֲלִים נִחֲלִים יַעֲבְרוּ Du. כְּנִחֲלִים, omitting נָחֲלִים as an error due to נָחֲלִים in <sup>a</sup>, and as not in א. But א has (after בְּנוֹי) ὥστερ χειμάρρους ἐκλείπων (עָזַב for כָּאֵם, Be.; Is. 29<sup>30</sup> א), ἢ ὥστερ κύμα ('A S κύματα = עָזַב, Be.) παρήλθόν με, and found therefore letters representing נָחֲלִים. Bu. conj. עָזַב עָזַב (Ps. 42<sup>2</sup>, Jl. 1<sup>20</sup>, Ca. 5<sup>12</sup>), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in פָּחַד is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

יַעֲבְרוּ] *pass away* (as 11<sup>16</sup> 30<sup>16</sup>), Hrz. De. Da. Hi. Bu.;

*overflow* (as Is. 8<sup>7</sup>), Di. Du.; the former is the better parallel to \*.

16. [כַּנִּי] poet. for כָּן : 19 times in Job and 13 times elsewhere (+ כַּנִּי, Is. 30<sup>11. 11</sup> †).

17. [בָּעֵת] *st. c.*, before the foll. rel. clause (G-K. 130<sup>d</sup>, 155<sup>l</sup>: cf. Dt. 32<sup>26</sup>).

[יִזְרֹב] Pu. from יָרַב, apparently a by-form of יָרַב, Ezk. 21<sup>8</sup> † (יָרַב, Pr. 16<sup>27</sup> †; יָרַבָּה, Lv. 13<sup>23. 28</sup> †): cf. קָעַק and קָעַק, עָלָץ and עָלָץ. RVm. *shrink* connects it with Syr. ܐܝܪܒ, to *press close, compress, compressit; coarctavit*, so some older scholars, as J. D. Mich., Eichhorn, Umbreit, Friedr. Delitzsch, *Prolegg.* 36 f., and in his transl. (1902) ("bedrängt").

[בְּחֹמֶר] "when it is hot," as מֹר, "it becomes light," 1 S 29<sup>10</sup>; וְלֹא יִהְיֶה לָּהּ, 1 K. 1<sup>1</sup> (G-K. 144<sup>c</sup>, cf. *δ*); but there is no other case of the "it" being represented by an explicit pron., and Bu. may be right in condemning it as a "Germanism," and in reading בָּחֶם וְנָדַעַת (constr. as Gn. 31<sup>8</sup>, Ex. 1<sup>10</sup>, of reiteration in past or present time, and often of an occurrence in the future, as Gn. 3<sup>5</sup>, Ex. 16<sup>8</sup>; Dr. 123<sup>β</sup>; G-K. 11200). Be. in v<sup>a</sup> תַּצְמַח (Is. 35<sup>7</sup> 49<sup>10</sup> †) בָּעֵת שָׁרָב.

[נִצְמַר] the *Nif.*, as 23<sup>17</sup> †. The verb is poet. for *bring to an end, cut off completely*, e.g. Ps. 18<sup>41</sup> וּמִשְׁנֵי אֲצִמֶתֶם, 101<sup>5. 8</sup>. Cf. נִצְמִיתָ, Lv. 25<sup>23. 30</sup> †, of the *complete cutting off* (permanent alienation) of land.

18. [יִלְכְּתוּ אַרְחוֹת דְּרָכָם] לפֶּתַח (Jg. 16<sup>29</sup> (to *wring round*), Ru. 3<sup>8</sup> †) = Arab. *lafata*, to *twist* or *wring*, to *turn aside*, or *divert*, from anything (Lane, 2665); hence פָּתַח the paths of their (the wadys') way *twist*, or *wind themselves about* (so De. Da. Hi. Bu.). Ew. Ol. Di. Sgf. Du. אַרְחוֹת דְּרָכָם (or יִלְכְּתוּ), *caravans* (אַרְחוֹת, a *travelling company*, v.<sup>10</sup> (rd. אַרְחוֹת), Gn. 37<sup>25</sup>, Is. 21<sup>13</sup> †: the fem. by G-K. 1225) *twist aside, divert*, their course.

[יַעֲלֶה בְּתוֹר] for עָלָה in the sense of *go up and disappear*, cf. Ex. 16<sup>14</sup> (of *dew*), Is. 5<sup>24</sup> וּפָרַח כַּאֲבֵק יַעֲלָה, Ps. 102<sup>25</sup> (Hif.) אֶל-תַּעֲלֵנִי.

19. [אַרְחוֹת] rd. אַרְחוֹת; see on v.<sup>18</sup>.

[הַלִּיכּוֹת] elsewhere = *going(s)*: Ps. 68<sup>25</sup>, Pr. 31<sup>27</sup>, Nah. 2<sup>6</sup>, Hab. 3<sup>6</sup> †.

לְקוֹי לְמֹו either *waited for them* (3<sup>9</sup>: so Di. Du. Bu.); or *waited fondly* (Ew. Schl. Hi. De. in note), לְ being the reflexive לְ (as 12<sup>11</sup> etc.: *Lex.* 516a; G-K. 119s) indicating how they *satisfied themselves* with the hope, *fed themselves* upon it. Hi. "Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten."

20. בְּמִטָּה rd. בְּמִטָּה: there are many such cases of a ו being accidentally omitted, or added, by error: cf. on 1 S. 9<sup>4</sup> 12<sup>5</sup> 13<sup>19</sup> 15<sup>16</sup>; G-K. 145u.

עֲרִידָה the fem. sf., if correct, will refer to נְחָלִים construed collectively as a fem. (G-K. 135p, cf. 145k): but this is hardly natural; and prob. עֲרִידָה should be read.

21. כִּי עַתָּה הִייתֶם לוֹ is the Western reading; the Or. reading is לֹא with Qrê לוֹ (Baer, 37, 56): אֵל הָיִיתֶם, Saad. follow Or.; אֵל express לוֹ. (a) לוֹ can only be rendered "now are ye become *that*" (viz. a deceptive נְחָל); but this is forced and improbable; Gr. expresses this sense better by the conjecture דִּמִּיתֶם לָמוֹ, *are ye like* (Is. 1<sup>9</sup> al.) *unto them*? (b) לֹא is adopted by Schl. De. Hi. "now are ye become *nothing*": cf. בְּלֹא חֲשִׁיבִין (= בְּלֹא), Dn. 4<sup>82</sup> (where, however, it is better to construe "are as *men not accounted of*": v. Bevan), and לֹא, c. 24<sup>25</sup>. But this meaning for לֹא is against all analogy: 1 K. 3<sup>21</sup>, Is. 15<sup>6</sup>, Jer. 5<sup>13</sup>, Ezk. 21<sup>32</sup> 18, Pr. 19<sup>7</sup>, cited by De., do not support it; nor does Kōn. ii. 236f. succeed in showing it to be probable. And אֵל is not (as often quoted) הִייתֶם כֵּלָא (as though כֵּלָא were = "as *nothing*"), but אִרְם כְּדֹן הִייתֶם כֵּלָא (as though הִייתֶם, "Ye are now become, as if you had not been" (cf. Ob. 18 הִיוּ כֵּלָא הִיוּ). This sense would be properly expressed by (c) לֹאִין (cf. Is. 40<sup>17</sup> נִגְדוּ בְּאִין 23, הִנֵּהוּ רֹנִים לֹאִין); so Bō. Di., though לֹאִין would be more pointed. It is best (d), adopting לוֹ from אֵל, and לוֹ for כִּי from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. "So are ye now become *unto me*": you are as useless to me now as the dried up wady is to those who expected refreshment from it.

אִתְרָאוּ Some MSS and edd., including even Baer (p. 37), אִתְרָאוּ, *ye fear*—a scribal error (De.), producing an intolerable tautology with אִתְרָאוּ.

22. **וְהָיָה** Is it that . . . ? **וְ** adds force and distinctness to the question which follows: so 2 S. 9<sup>1</sup>, Gn. 27<sup>38</sup> 29<sup>15</sup> †. Cf. **וְהָיָה** כִּי, **וְהָיָה** כִּי, **וְהָיָה** כִּי, etc.: *v. Lex.* 472a.

התורה] G-K. 64a.

25. נִמְרָצוּ The נ occurs in Heb. only here, 16<sup>s</sup> חבל נִמְרָץ 2<sup>10</sup> Mic. קללה נִמְרָצָה 2<sup>s</sup> K. או מה נִמְרָצָה כי תענה So far as the letters go, it might be connected with either (1) מִרָצָה, to *press with the fingers* (Freyt.), or (2) מִרָצָה, to *be sick* (= Aram. מִרָצָה, מִרָצָה). From (1) no sense suitable here can be obtained. The sense *made sick* = *severe*, would suit 1 K. 2<sup>s</sup>, Mic. 2<sup>10</sup> (cf. מִרָצָה נִחָלָה, a stroke *made sick* = *severe*); but *severe* would be entirely out of place here. EVV. “forcible” (De. Bu. *eindringlich*) is derived from I.E. חִזְקוּ, Qi. (Book of Roots, s.v.) עֲזִיזִים עָנִין חֹזֶק וְחֹזֶק: the meaning *strong* (חֹזֶק, חִזְקוּ) suits (superficially), 1 K. 2<sup>s</sup> (AVm. “Heb. strong”), Mic. 2<sup>10</sup>, and therefore it suits this verse; “strong” words are, of course, “forcible” words (see another instance of the same Rabb. method of argument on 28<sup>18</sup>). But “strong” has no philol. basis; and De. explains “eindringlich” only by very questionable etym. combinations and assumptions. Ges. *Thes.* “*acria*, i.e. *valida victricia verba*”; but this rests on the assumption of Cocceius and Simonis that מָרָץ (properly *acer fuit*, and then *vehemens fuit*) is a metathesis of מָרָץ, to *be sour, acid*; Di.’s *gereist* (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and “irritating” (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the מָרָץ. Recourse must therefore be had to emendation; and נִמְרָצוּ, “How *smooth* (pleasant) . . .” (Ps. 119<sup>108</sup>), may be safely adopted (cf. נִמְרָצוּ). So, only attaching this sense to נִמְרָצוּ, Rashi, Schult. Ew. (a harder pronunciation for



נמלצו), Hrzs. Schl.; but it is better to *read* נמלצו (so Gr. Du. Che.).

26. [להורכח] G-K. 65f, 69v.

[לררח] To obtain parallelism Be.<sup>1</sup> suggests substituting for לררח an inf. parallel to להורכח in v.<sup>20</sup> לִיפֶר or לִרְיֶה (cf. Pr. 19<sup>7</sup>) rather than לְרִיחַ (= להריח). McN. suggests לריב (followed by acc. of obj. as in 10<sup>2</sup>, Is. 27<sup>8</sup>).]

27a. תפיל for תפיל for הַפִּיל has the support of 1 S. 14<sup>48</sup>; but & ἐπιπνιγτε, ὕ irruitis, Saad.; and so Bi. Be. Du. תפלו, "Will ye even *fall upon* the fatherless?" Bi. Gr. Du. would further read על תם (or על תם) for על יתום, "Will ye even fall upon the *blameless one* (i.e. myself: 1<sup>1</sup>)?" but על יתום implies the more caustic reproach.

27b. על תכרו is to *buy* (Dt. 2<sup>6</sup>, Hos. 3<sup>2</sup>); to *buy over* may be thought a singular expression for *make a bargain over, make merchandise of*; but it is supported by 40<sup>30</sup> יכרו עליו חֲפָרִים יחצוהו בן כנענים & ἐνάλλασθε, whence Me. Bi.<sup>2</sup> Be., following Schult., תכרו from קָרַר = Arab. *karra*, of a warrior, to *turn back* against (على), of a horse or horseman, to *wheel about*, and *return* to the fight, of night or day, to *return* (Lane, 2600c), in Pilp. 2 S. 6<sup>14</sup> 16 to *turn about repeatedly, dance* (of David); i.e. "and will you *rush* (better, *turn round*) upon your friend?" But תכרו is very precarious, and in view of 40<sup>30</sup> there is no sufficient reason for deserting *off*. Besides, both תפלו and תכרו seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not "fallen upon" Job with the violence which these expressions would imply.

28. [הואילן פנו] ἀσυνδέτως: G-K. 120g. In v.<sup>9</sup> with 1: G-K. 120d.

29. [ושבי, Kt.] rd., of course, with קָרַר & שָׁבָה.

30. [בלשוני] either *in* my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or *on* my tongue (Ps. 139<sup>4</sup>), referring directly to the words spoken. For וְהָאֵל expresses אֱמֶת, *truth*.

## CHAPTER VII.

1.  $\text{עַל} \text{Qr}^{\text{ע}}$   $\text{עַל}$ , in better agreement with the usage of Job before a tone-syll., as  $6^{\text{ב}}$   $8^{\text{ב}}$   $9^{\text{ב}}$   $15^{\text{ב}}$   $20^{\text{א}}$  al. (Bu.).

2.  $\text{כַּעֲבָד}$  Hi. De. Bu.: *as* (those of) *a servant*, etc., carrying on כימי שכיר, and with a full stop at the end of  $^{\text{א}}$ . This is possible (Ps.  $18^{\text{א}}$ ); but כַּעֲבָד forms an awkward continuation of כימי שכיר.

$\text{יִקְרָה}$  [יִקְרָה] rel. clauses, defining the *tertium comparationis* (Dr. 34; Lex. 454a). For שֶׁאֵף, lit. *pant*, see on  $5^{\text{ב}}$ .

$\text{פְּעָלָה}$  [פְּעָלָה] wages, as Jer.  $22^{\text{ב}}$ ; פְּעָלָה is more usual, Lv.  $19^{\text{ב}}$ , Is.  $40^{\text{א}}$   $49^{\text{א}}$  al.

3.  $\text{לִי}$  for *myself*, marking the completeness of the possession. There is prob. no exact parallel; but cf. Lex. 516a.

$\text{מָנָה}$  in  $\text{P}^{\text{י}}$  is in Heb. only poet. or late (Ps.  $61^{\text{ב}}$ , Jon.  $2^{\text{א}}$   $4^{\text{א}}$   $7^{\text{א}}$ , I Ch.  $9^{\text{ב}}$ , Dn.  $15^{\text{א}}$   $16^{\text{א}}$   $11^{\text{א}}$  †): it is common in Aram. (Dn.  $2^{\text{א}}$   $3^{\text{א}}$   $3^{\text{ב}}$ , Ezr.  $7^{\text{ב}}$ ; and often in Tgg. and Syr.). In  $\text{מָנָה}$  the implicit subj. is  $\text{הַמַּסִּינִים}$ ; see on  $4^{\text{ב}}$ . This use of the indefinite 3rd pl. to express what we should denote by the passive ("nights of misery *are appointed* unto me") occurs elsewhere in Heb. (G-K. 144f, g), but it is particularly frequent in Aramaic and NH.: e.g. Dn.  $4^{\text{ב}}$   $18^{\text{א}}$   $19^{\text{א}}$   $20^{\text{א}}$   $21^{\text{א}}$   $22^{\text{א}}$   $23^{\text{א}}$   $24^{\text{א}}$   $25^{\text{א}}$   $26^{\text{א}}$   $27^{\text{א}}$   $28^{\text{א}}$   $29^{\text{א}}$   $30^{\text{א}}$   $31^{\text{א}}$   $32^{\text{א}}$   $33^{\text{א}}$   $34^{\text{א}}$   $35^{\text{א}}$   $36^{\text{א}}$   $37^{\text{א}}$   $38^{\text{א}}$   $39^{\text{א}}$   $40^{\text{א}}$   $41^{\text{א}}$   $42^{\text{א}}$   $43^{\text{א}}$   $44^{\text{א}}$   $45^{\text{א}}$   $46^{\text{א}}$   $47^{\text{א}}$   $48^{\text{א}}$   $49^{\text{א}}$   $50^{\text{א}}$   $51^{\text{א}}$   $52^{\text{א}}$   $53^{\text{א}}$   $54^{\text{א}}$   $55^{\text{א}}$   $56^{\text{א}}$   $57^{\text{א}}$   $58^{\text{א}}$   $59^{\text{א}}$   $60^{\text{א}}$   $61^{\text{א}}$   $62^{\text{א}}$   $63^{\text{א}}$   $64^{\text{א}}$   $65^{\text{א}}$   $66^{\text{א}}$   $67^{\text{א}}$   $68^{\text{א}}$   $69^{\text{א}}$   $70^{\text{א}}$   $71^{\text{א}}$   $72^{\text{א}}$   $73^{\text{א}}$   $74^{\text{א}}$   $75^{\text{א}}$   $76^{\text{א}}$   $77^{\text{א}}$   $78^{\text{א}}$   $79^{\text{א}}$   $80^{\text{א}}$   $81^{\text{א}}$   $82^{\text{א}}$   $83^{\text{א}}$   $84^{\text{א}}$   $85^{\text{א}}$   $86^{\text{א}}$   $87^{\text{א}}$   $88^{\text{א}}$   $89^{\text{א}}$   $90^{\text{א}}$   $91^{\text{א}}$   $92^{\text{א}}$   $93^{\text{א}}$   $94^{\text{א}}$   $95^{\text{א}}$   $96^{\text{א}}$   $97^{\text{א}}$   $98^{\text{א}}$   $99^{\text{א}}$   $100^{\text{א}}$  etc. (Kautzsch, *Gramm. des Bibl. Aram.* § 76e, 96c); *Pirkê Abhoth*,  $2^{\text{ב}}$   $3^{\text{ב}}$   $4^{\text{ב}}$  (כל המְחַלְלֵל שֶׁם שְׂמִים בְּמִתְרָב נִפְרָעִין מִמֶּנּוּ בְּנִי): cf. in NT. Mt.  $7^{\text{ב}}$ , Mk.  $10^{\text{ב}}$ , Lk.  $12^{\text{ב}}$   $\tau\alpha\upsilon\tau\alpha\upsilon\tau\epsilon\varsigma\ \eta\upsilon\delta\ \lambda\alpha\lambda\epsilon\iota\varsigma\ \epsilon\upsilon\varsigma\ \alpha\pi\alpha\iota\tau\omicron\upsilon\sigma\iota\varsigma\ \epsilon\upsilon\varsigma\ \sigma\omicron\upsilon\varsigma$ ,  $14^{\text{ב}}$ , Jn.  $15^{\text{ב}}$   $20^{\text{ב}}$ .

4. For the type of hypothetical see Dr. 138i, a, G-K. 112gg; and cf. v.  $18^{\text{א}}$   $10^{\text{א}}$   $21^{\text{ב}}$ , Gn.  $43^{\text{ב}}$ . ואֲמַרְתִּי (with  $\text{!}$  consec.) introduces the apodosis in a freq. sense. ואֲמַרְתִּי for ואֲמַרְתִּי, on account of the *rebhi'a*: Dr. 104 (cf. Ps.  $28^{\text{א}}$ ). ואֲשַׁבֵּחַ should be ואֲשַׁבֵּחַ (*ib.* 110. 2, *Obs.*).

[מִדָּה] for the י see G-K. 52<sup>L</sup>. The verb in Heb. means to *measure* (Ps. 60<sup>8</sup> al.); Arab. *madda* is to *extend, stretch out, prolong* (Lane, 2695 f.): cf. הַחֲמִידָה, 1 K. 17<sup>21</sup>, and מִדָּה, *extension, large size*, in אֲנִישׁ מִדָּה, Is. 45<sup>14</sup> etc.; and מִדָּה, if correct, must have this sense here. [Moreover, ~~מִדָּה~~ requires עֶרֶב to bear the meaning of לַיְלָה, *night*, for which Pr. 7<sup>8</sup> gives but a precarious support. In ~~מִדָּה~~ עֶרֶב receives its normal meaning, *evening*, or, strictly, the time of, or beginning with, (sun-)setting.] ~~מִדָּה~~ has ἐὰν κοίμηθῶ, λέγω Πότε ἡμέρα; ὥς δ' ἂν ἀναστῶ, πάλιν Πότε ἔσπερα; whence Du. ואם קמתי וואס וואס: וואס וואס, “If I lie down, I say, ‘When (will it be) day, that I may arise?’ And if I arise (I say), ‘When (will it be) even?’” etc. נֶשֶׁף in ~~מִדָּה~~, of the *morning* twilight, as 3<sup>9</sup>; in the emended text, of the *evening* twilight, as 24<sup>15</sup>. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to עֶרֶב and מִדָּה if ~~מִדָּה~~ be retained. Read מִדָּה for מִדָּה and render:

When I lie down, I say, When shall I arise?

And as often as evening (comes), I am sated with  
tossings till (morning) twilight.

The rhythm is 4:4, an occasional though rare variant on the normal 3:3; see, *e.g.*, 3<sup>8</sup> 15<sup>30</sup>.]

5. גִּישׁ Qrê גִּישׁ †; in NH. a *lump* or *clod*, as גִּישׁ עֵפֶר, נֶשֶׁף מִלֵּךְ (see *NHWB.*).

[† גִּישׁ] to *become hard*, as in Eth. (Di. *Lex.* 317), *e.g.* for קָפַח, Ex. 15<sup>8</sup>, Jb. 10<sup>10</sup>, and the ptcp. *regu'* = τετυρωμένος, Ps. 67<sup>18</sup>; παγείς, Wisd. 7<sup>2</sup>.

[מִדָּה] a “metaplastic” form of מִדָּה, or, better, a mispointed מִדָּה, for מִדָּה (G-K. 23g), in pause for מִדָּה, from מִדָּה, to *liquefy, melt* (Ex. 16<sup>21</sup>, Ps. 68<sup>8</sup> al.). So Ps 58<sup>8</sup> מִדָּה כִּמוֹ מִים (rd. מִדָּה). ~~מִדָּה~~ here מִדָּה, ~~מִדָּה~~.

6. אֶרֶב] a *weaving apparatus*, in Jg. 16<sup>14</sup> the *loom*, here the part of the apparatus which moves to and fro, the *shuttle*. אֶרֶב might have been expected (cf. Bu.); but קֶלַע, *sling*, is a word of the same form denoting the instrument.

7. לָשׁוּב לראות G-K. 114<sup>n</sup> n.: cf. Dt. 30<sup>9</sup>, 1 K. 13<sup>17</sup>.

8. [תשורני שור] 10 times in Job, Nu. 23<sup>9</sup> 24<sup>17</sup>, Jer. 5<sup>26</sup>, Ca. 4<sup>8</sup>, Hos. 13<sup>7</sup> 14<sup>9</sup>†; and in שוררים, (insidious) *eyers*, in the Psalms.

9. [The form of sentence (without באשר in 9<sup>a</sup>) is rare: cf. *Lex.* 486b, 2d.]

לילד] G-K. 299, 69p.

11. [אשיח] The primary idea of שח is to *muse* or *talk* (Ps. 77<sup>7</sup> (a). 12 (12) 104<sup>34</sup> 119<sup>22</sup> 27. 48 105<sup>2</sup>, Pr. 6<sup>22</sup>; and so שיחה is *musings*, Ps. 119<sup>97</sup>. 99: cf. Jb. 15<sup>4</sup>); but both these words and the subst. שח often express the idea of *plaintive* musing or talking, *complain*, *complaint*, as 1 S. 1<sup>16</sup>, and esp. in Job and the Pss., as here, v. 13 9<sup>27</sup> 10<sup>1</sup> 21<sup>4</sup> 23<sup>2</sup>, Ps. 55<sup>3</sup> (a) 18 (17) 64<sup>2</sup> (1) 77<sup>4</sup> (a) 142<sup>8</sup> (a).

13. [ישא בשיחי] to bear *in*, i.e. share in bearing (*Lex.* 88b; G-K. 119m).

14. [ודתתני] see on v.<sup>4</sup>.

תבעתני] G-K. 60d.

15. [מעצמותי] rd. with Reiske, Me. Di. ("anmuthend"), Sgf. Bu. Du. al. מַעְצוּמוֹתַי: v. *supr.*

16. [מאסתי] Me. Sgf. Du. carry back into 15<sup>b</sup>, rendering "Death I despise in comparison to (Du. because of) my pains." But מאס, to *reject* (e.g. Saul as king, 1 S. 15<sup>23</sup> 26), in so far as it means to "despise," is to despise so as to *reject*, not to despise while *accepting*. The ellipse of חי (9<sup>21</sup> חי מאס חי) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4 : 4 rhythm of which a few examples occur (see v.<sup>4</sup> n.). The "sechser" (2 : 2 : 2), left if מאסתי is transferred to v.<sup>15</sup>, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived מאסתי from מסס (cf. on v.<sup>5</sup>); but this is not possible: Bi. obtained the same sense legitimately by emending to מסותי, *I melt* (waste) *away*: cf. *Ÿ desperavi*.

17-18. [תפסדני] must express a *fact*, not a contemplated possibility; hence it must either (as Dr. 39d, 114b), if 17 be rendered (as EVV.) "that thou *shouldst* . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, 17 is to be rendered, "What is man, that thou *magnifiest* him (as a fact) . . ., and visitest,"

etc. The rend. of EVV., if exact, would require וְקִבַּלְתָּ for וְקִבַּרְתָּ (or וְקִבַּרְתָּ תִּפְקִדְתָּ); see Gn. 37<sup>28</sup>. So Ps. 50<sup>16</sup> is not "What is it to thee to declare my statutes, and that thou (AV.) *shouldest take* (וְקִבַּלְתָּ) my covenant upon my mouth?" but, "And that thou (RV.) *hast taken* my covenant upon thy mouth?" (On cases of . . . מָה בִּי see *Lex.* פ', I f.).

19. [כַּמּוֹדָה] See *Lex.* 553<sup>b</sup> (4 c). Here = *how long?* as Ps. 35<sup>17</sup>. There is no reason to correct to עַד מָה, or proof that אֲשֶׁלֶּךָ read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G-K. 159<sup>a</sup>; and cf. 4<sup>2</sup> 21.

לְמַדָּה so (*mi'el*) only here (*Lex.* 554<sup>a</sup>).

[וְאֵלֶּיךָ] so that . . . this is an accommodation to English idiom: we cannot, after a word like *why*, change the person, as Heb. can, and say, "Why hast thou . . ., and I am," etc.? Cf. similar cases in Gn. 31<sup>27</sup>, Jer. 20<sup>17</sup>.

[עָלַי] א and 2 MSS have עָלַי, *upon thee*; and this, according to the Jews, was the original reading, ~~the~~ being one of the 18 *tikkunê sopherim*, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, *Introd. to Heb. Bible*, p. 347 ff.; Geiger, *Urschrift*, p. 308 ff.; or, more briefly, Dr. on 2 S. 20<sup>1</sup>). It is preferred by Me. De. Gr. Sgf. Bi. Buhl. Be. Du. But, as Bu. remarks, *upon thee* would form an anticlimax on the preceding line, whereas *upon myself* follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "butt" for מִשָּׂא ("burden"); and Be. by altering מִשָּׂא into מַטְרָה, "butt" (16<sup>12</sup>).

21. [תִּשְׁכַּח] א expresses תִּשְׁכַּח (תִּשְׁכַּח), *forget* (11<sup>6</sup>); so Me. Wr [אֲשַׁכַּח] א Klo. אֲשַׁכַּח.

## CHAPTER VIII

2. [נָ] 1 S. 10<sup>4</sup>, 2 K. 5<sup>25</sup> Kt.: usually נָנָה.

[מָלַל] (Aram.) the verb cognate with מָלַח (4<sup>4</sup> n.).

[רָחַח] masc. as 4<sup>15</sup> (n.).]

[נָבִיר] only in Jb. (15<sup>10</sup> 31<sup>25</sup> 34<sup>17.24</sup> 36<sup>5</sup>) and Is. (16<sup>14</sup> 17<sup>12</sup> 28<sup>2</sup>) †; cf. the vb. חָבִיר, Jb. 35<sup>10</sup> 36<sup>21</sup> †, Arab. *kabīr*, Syr. ܚܒܝܪ (rare): the vb. is Arab. Eth. and Syr.

3. [יָעִוֶּת] properly to *make crooked*: see Qoh. 7<sup>12</sup>. The repetition of the same word is emphatic; but ע in <sup>a</sup> ἀδικήσεις [never = עָוָה; but cf. Am. 8<sup>5</sup>, where לָעוֹת = ποιήσαι . . . ἄδικον], in <sup>b</sup> παράξει [= עָוָה in 19<sup>6</sup> 34<sup>12</sup>: cf. also 34<sup>10</sup>, La. 3<sup>50</sup>]: and so Be. עָוָה (cf. 33<sup>27</sup> יָעִוֶּתִי יָעִוֶּתִי) or עָוָה (Mic. 3<sup>9</sup>) in either <sup>a</sup> or <sup>b</sup>; Du. in <sup>b</sup> עָוָה (La. 3<sup>9</sup>). [In view of ע, the repetition here in פֶּה is improbable: cf. G. B. Gray, *Forms of Hebrew Poetry*, 254, n. 3, 295 f.]

4. [וַיִּשְׁלַחֵם] *sent them away, let them go* = give over, as Ps. 81<sup>12</sup>. The introd. of the apod. by י [cf. ע ἀπέστειλεν] is unusual; but cf. 1 S. 15<sup>22</sup> (after יָעַן), Ps. 59<sup>16</sup>, c. 36<sup>9</sup> (Dr. 127γ). Du., reading in <sup>c</sup> with ע וְאֵתָהּ for אֵתָהּ אָמַר, escapes this difficulty: "If thy sons have sinned against thee, *and* he have delivered them into the hand of their transgression, then (1 K. 8<sup>22.24.25.26</sup>; Dr. 124) do *thou* seek," etc.

5. [וַתִּשְׁחָר אֵל אֵל] elsewhere sq. accus.: אֵל שָׁחַר may be said on the analogy of אֵל דָּרַשׁ, 5<sup>5</sup> al. (Be.).

6. [וַיִּזֶּן] 11<sup>4</sup> 16<sup>17</sup> 33<sup>9</sup>, Pr. 16<sup>2</sup> 20<sup>11</sup> 21<sup>3</sup>: of *pure* oil, Ex. 27<sup>20</sup> = Lv. 24<sup>2</sup>; of *pure* frankincense, Ex. 30<sup>34</sup>, Lv. 24<sup>7</sup> †. Cf. וַיִּזֶּן, 15<sup>15</sup> 25<sup>5</sup>; וַיִּזֶּן, 15<sup>14</sup> 25<sup>4</sup>.

[כִּי עָתָה] *indeed then* (Dr. 144; *Lex.* 472b; G-K. 159ee); cf. Gn. 31<sup>42</sup> 43<sup>10</sup>.

עלִיד & *δέσσεως ἐπακούσεται σου*, i.e. (Bi. Be.) עֲנֶה חֶמְלֶךָ, or Be. (alt.): עֲתֶרֶךָ (Gn. 25<sup>21</sup>).

עלִיד on *thy behalf*: Lex. 754a (c).—In order to reduce the triplet to a couplet, Bi.<sup>2</sup> Be.<sup>1</sup> excise v.<sup>6a</sup>, and Me. Sgf. Du. Be.<sup>K</sup> v.<sup>6b</sup> [absent from one MS <sup>K<sup>en</sup></sup>], as a gloss.

נָתַתְּ צֶדֶק for נָתַתְּ see on 5<sup>2</sup>. The *fem.* only here and Zeph. 2<sup>6</sup> נָתַתְּ; rd. prob. each time נָתַתְּ. Cf. Jer. 31<sup>22</sup> נָתַתְּ צֶדֶק (of the future, ideal Jerusalem).

7. מַצְעֵר] a *subst.*: G-K. 141c, d; Dr. 189. 2.

יִשְׁגְּהָ v.<sup>11</sup>, Ps. 73<sup>12</sup> 92<sup>12</sup> †; חֲשִׁנָּה, 12<sup>22</sup> 36<sup>24</sup> †; שְׁנִיָּא (adj.), 36<sup>26</sup> 37<sup>28</sup> (as [in Aram. of] Dn. 2<sup>6.12</sup> and oft.) †. As Aram. shows, שְׁנִיָּא (not שְׁנָה) is the correct orthography. The Aramaic equivalent of the Heb. שָׁנָה. The masc. after אֲחֵרִיתָךְ is irregular; and Ol. De. Bi. Du. יִשְׁגְּהָ, *shall make great*. This, however, injures the parallelism (Di. Bu.); and a good many cases of the irregularity occur—e.g. Ex. 12<sup>49</sup>, Jg. 13<sup>5</sup>, and esp. Pr. 2<sup>10</sup> 12<sup>26</sup> 29<sup>26</sup>; G-K. 145u; Kδ. iii. 345d (assimilation to חֲשִׁנָּה, Kδ. 251i, is not probable). Be. יִשְׁגְּהָ or, after & *ἀγμύθητα*, שְׁנִיָּא; but, if a change is needed, תִּשְׁנֶה would be the natural one to make.

8. שְׂאֵל ל' 2 K. 8<sup>6</sup>.

רִישׁוֹן cf. G-K. 23e.

כֹּהֵן לְבָ, שֵׁת לְבָ, שָׁם לְבָ, cf. לְבָךְ: cf. 4<sup>20</sup> al. (see note). כֹּהֵן לְבָ, however, never occurs, though, as כֹּהֵן means to *fix* (a throne, a land, the moon, a city, a bowstring), there seems no reason why it should not occur; and כֹּהֵן לְבָ, to *direct, apply* the heart, though frequent, never occurs without לְבָ (Jg. 12<sup>6</sup> is dub.: see Moore). Hence it is quite possible that בֹּהֵן (Dt. 32<sup>10</sup> †) should be read (Ol. Sgf. Di. Du.): Bu.'s objection that only בִּין and הִתְבֵּן occur elsewhere in Job is hardly decisive against it.

חָקֵר] concrete, *what has been sought out*: cf. 11<sup>7</sup>.

אֲבוֹתָם] *their fathers*, viz. those belonging to the successive generations implied in דֹּר (Di.). But & U, Lag. Sgf. Du. Be. אֲבוֹתָם *the fathers*, parallel to דֹּר רִישׁוֹן. But (Bu.), if a change is thought necessary, אֲבוֹתֵיט would be better than אֲבוֹתָם.

9. תַּמּוּל] constr. as שְׁלוֹם, 5<sup>24</sup>; וְאִתָּה קְרוֹם, Ps. 92<sup>9</sup>, Dn. 9<sup>22</sup>

(Dr. 189. 2; G-K. 141c, *d*). Ol. Lag. Sgf. Du. St. מחמול (but מחמלי is no evidence of this reading, the מ being in Aram. necessary for the sense, just as "of yesterday" is in English).

10. ויאמרו לד rd. with 14 MSS (ויאמרו). The words are, however, rather flat after יורד: hence Di. supposes them to be a gloss; and Be., after א, would read ויורדו לד (cf. 11<sup>6</sup>).

11. יגאדה, in Heb. only 10<sup>16</sup>, Ex. 15<sup>1</sup>. יגאדה (כי גאה גאה), Ezk. 47<sup>6</sup> † (of waters rising); גאה, Ps. 46<sup>4</sup> of the *rising* of the sea; גאות of a *rising mass*, or *column*, of smoke, Is. 9<sup>17</sup>; of the *swelling* of the sea, Ps. 89<sup>10</sup>; cf. גאות גלד, Jb. 38<sup>11</sup>; but the derivv. have usually the collat. idea of *majesty*, or *pride*: in Aram. also אחנאי, אחנאי, is to *show oneself exalted*, or *proud*. Hence the word is more than merely "grow up" (EVV.), it is to *rise up loftily* or *proudly*.

בלא Lex. 520a.

ישגה Bi. Be. אם ישגה, perhaps rightly [cf. אשג].

ארחו as if from *ahw*, like שחו from *shah* (G-K. 93x).

בלוי מים Dr. 164. So בלי לבוש, 24<sup>10</sup>; אין כסא, Is. 47<sup>1</sup>.

12. ועודנו באבו . . . ולפני ת constr. as 1<sup>12</sup>. 19 (Dr. 169). Nu. 11<sup>28</sup> is an exact parallel: בין שניהם פרם יכרת אחיה חרה בזה (cf. Ps. 78<sup>20</sup>. 21).

ללא יקטף a circ. clause: Dr. 34 *end*, 162; G-K. 156f; cf. Lv. 1<sup>17</sup>, Ps. 26<sup>1</sup>. The emendation (Be.) באבלו יקטף is unnecessary: אבל, *greenness*, is also a word not known to Hebrew.

13a. Cf. Pr. 1<sup>19</sup> כל ביעץ ביעץ; but there also א אחרת yields a better sense. With א εἰς ἄλλα, cf. Sir. 2<sup>3</sup> εἰς ἄλλα σου, obviously = באחריתך. אחרית may denote either the latter part (v.<sup>7</sup>), or the actual close, of life, according to the context.

14. י יקוט if correct, from \* קטט = Ar. *kaṭṭa*, to *cut across* (e.g. a strap or a thong) so as to *sever* (Lane, 2539): in this case, however, we should vocalize יקט. The parallel בית עכביש suggests, however, a noun here, rather than a vb.; and Saad. has for יקוט, حبل الشمس, *sun-cords*, i.e. *gossamer* (cf. Germ. *Sommerfäden*, summer-threads = *gossamer*): hence Be. Du.



קורים, *threads*, Is. 59<sup>5</sup> קורי עכביש יארו, Is. 59<sup>5, 6</sup> do not indeed show that קורים, standing alone (without "of a spider"), would denote specifically a *spider's* threads: still, even if it did not do this, the following בית עכביש might suffice to suggest that meaning here. Be. (alt.) קרים, or קרים, is a needless Aramaism (Is. 59<sup>5</sup> קרין, <sup>6</sup> קרין [all in Levy]; cf. קורא, a *spinner* or *weaver*, *Shabb.* 113a; קורין? סבא (Jb. 7<sup>6</sup> for קורין), "a thrum of *threads*," PS. 650, cf. 3510),—unless, indeed, קרין, קורים, קורי having no Heb. etymology, and not a satisfactory Arabic one, for *kawr* is not a "thread," but (Freyt.) *new cotton*, a *cord* or *rope of new cotton*. Bu.'s retranslation of the Germ. "Sommerfäden" into קרין קים (קרים, Aram. for קרין), to take the place of קים קים, is ingenious, but venturesome and precarious.

15. יקום [יקום] *maintain itself, endure*: syn. of עמד, as Jos. 7<sup>12</sup>, לקום לפני אביהם . . . , לא יכלו, 1 S. 13<sup>14</sup> חקם לא חקם; c. 15<sup>20</sup>, ולא יקום חילו.

16. קרעב, 24<sup>8</sup>†; the √ is common in Aram.: e.g. קרעב = קרעב, Ps. 32<sup>4</sup>; קרעב = קרעב (opp. ירעב), Nu. 6<sup>3</sup>; קרעב = קרעב, Lk. 23<sup>31</sup> (PS. 3894).

קרעב the garden in which the קרעב is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly קרעב, "over the roofs," is right (Bu.).

17. קרעב [קרעב] a *heap* of stones (Gn. 31<sup>46</sup>, Jos. 7<sup>20</sup> al.). [Me. Che. (*Exp.*, June 1897, p. 409) give קרעב the sense of *spring* (against which see next n.), and emending בית אבנים in the next line to קרעב, render,

His roots twine themselves together about a fountain,

He looks with delight on a luxuriance of fresh growths.]

קרעב [ובית אבנים יחזה] "and he *seeth* the house (place) of stones" cannot be right; and many endeavours [mostly by emending יחזה, but see also last n.] have been made to obtain a better sense. (a) & ἡσέρας = קרעב (so Sgf. Gr. Du.), "Its (His) roots are twined about the spring (Ct. 4<sup>12</sup>); In the house of stones it (he) liveth," i.e. (Du.) it is planted in the most

favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But **נל**, *spring* (cf. on 5<sup>5</sup>), is very uncertain (in Ct. 4<sup>12b</sup> † **נעל** † **נ** should most probably be read, as in 4<sup>12a</sup>); nor can the sense obtained be said to be exactly satisfactory. (b) The Arab. *ḥassa* is to *cut, notch, incise* (hence, no doubt, **חץ**, a *jagged or forked lightning-flash*); hence Bō. Matt. Ew. Vo. Di. (supposing **חח** to have the same meaning, and taking **בית** in the sense of *between*, as in Pr. 8<sup>2</sup>, Ezk. 41<sup>9</sup>, and the Syr. ܚܚܐ; but it is better simply to read **חץ**, with Wr. Gr. Sgf. Be.) render, "And *cuts, pierces, between* the stones"—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, **בית** in its usual sense, and supposing "house (or place) of stones" to denote a *bed, or layer, of stones*, "And pierces the place of stones." But the sense *divide, cut, pierce* for **חח** has no support in Heb.; and it is better in this case (Bu.) to have recourse to the  $\sqrt{\text{ḥassa}}$ , **חח**, and to read **חחית** ('**בית** א' being a *casus pendens*), or **חח**. (c) Bi. **חחית**, Bu. **חח** (from **חח**: cf. **חח** for **חח**, 2 S. 20<sup>9</sup>; G-K. 68h), "*takes hold of the place of stones*," finding a firm support there. (d) Be. **חח** (from **חח**, common in Aram. and NH. in the sense of *go round*, e.g. Ps. 26<sup>6</sup> **חח** for **חח**: cf. **חח** and **חח** as the names of two spreading plants, Löw, *Aram. Pflansennamen*, p. 156), "And they go about between the stones." If we were *sure* that **חח** was in use in Heb., **חח** would be the best emendation: in view of this uncertainty, **חח**, the next best suggestion, may be right. There is no occasion to have recourse to the Aram. **חח**.

18. **וְיִחַשְׁ בֹּ** with the tone thrown back, in spite of the dag. f. implic. in **ח**, and with a consequent  $\bar{\text{—}}$  for  $\bar{\text{—}}$ , on account of the following tone-syll. **בֹּ** (G-K. 29g: cf. **בֹּ**, Gn. 39<sup>14, 17</sup>). The waw consec. in the apod., Dr. 138i;  $\beta$ .

19. **וְיִחַשְׁ** Be. **וְיִחַשְׁ**, needlessly (the **חח**, in this case, as Dr. 200, 201. 1, 3; but there is no example after **וְיִחַשְׁ**). Whether this **ח** is presupposed (Be.) by  $\text{Ḥ roiaûta}$  is doubtful:  $\text{Ḥ}$  for <sup>18b</sup> has  $\text{oûx éðarakas roiaûta}$ , which (cf. Du.) seems to express **לֹא רָאִיתִי**

כִּן = שֵׁן כִּן<sup>19</sup> רָאִיתִי לֹא, differently divided, so that, if this expl. of שֵׁן is correct, *τοιαῦτα* will presuppose כִּן כִּ-, and <sup>19</sup> *τοιαῦτη* will correspond to כִּן.

[מִשׁוּשׁ דָּרְכָו] & *καταστροφή ἀσεβοῦς*—ἀσ. being a paraphrase of the suff., and *κατ.* representing דָּרְכָו מִשׁוּשׁ; and those who think that the reference must be to the abrupt *close* of the godless man's prosperity, seek to emend on the basis of this. Thus Me. for מִשׁוּשׁ proposed מִשְׁכָּח; but מִשְׁכָּח is not "Wendung" in a general sense, but specifically "turning back," *apostasy*. Be. מִסָּפ (Is. 10<sup>13</sup>); but "melting away" is a questionable fig. to apply to a "way." *Καταστροφή* recurs 15<sup>21</sup> (= מִשְׁכָּח), 21<sup>17</sup> (= מִשְׁכָּח), 27<sup>7</sup> ὥσπερ ἡ κατ. τῶν ἀσεβῶν, paraphr. for מִשְׁכָּח: cf. Pr. 1<sup>18b</sup> (not in שֵׁן) ἡ δὲ κατ. ἀνδρῶν παρανόμων κακή: it might, therefore, express מִשְׁכָּח, or even, perhaps (Sgf.), מִשְׁכָּח (only in מִשְׁכָּח מִשְׁכָּח, 30<sup>3</sup> 38<sup>27</sup>, Zeph. 1<sup>5</sup>, and in the pl. מִשְׁכָּח, Ps. 73<sup>18</sup> 74<sup>3†</sup>), which resembles מִשׁוּשׁ more than מִשְׁכָּח does; and, as מִשְׁכָּח מִשְׁכָּח and מִשְׁכָּח מִשְׁכָּח are both said (Pr. 21<sup>7</sup> 3<sup>25</sup>), מִשְׁכָּח דָּרְכָו, or מִשְׁכָּח מִשְׁכָּח, might perhaps have been said likewise. But if the view taken above be correct, no change in the text is necessary.

[יִצְמָחוּ] if correct, an extreme case of a sing. noun construed in a coll. sense as a pl. (G-K. 145*d*; cf. Is. 16<sup>4</sup> יִצְמָחוּ הַיָּמִים, etc., c. 19<sup>19</sup>). But prob. יִצְמָחוּ should be read; so & (*ἀναβλαστήσει ἄλλον* [*A ἄλλο*]), & מִשְׁכָּח מִשְׁכָּח (so Walton and Lee; Urm. and Bar Bahl. מִשְׁכָּח; but the Af. also is intrans., PS. 34<sup>15</sup>); & & express the plural.

21. עָד] *till*: rd. עַד with practically all moderns.

[יְמֵלֶךְ] for יְמֵלֶךְ; G-K. 23*e*, 75*qq*: cf. יְמֵלֶךְ, Ezk. 28<sup>18</sup>.

22. אֵינֶנּוּ] *it is not*,—after the *casus pendens*, as Gn. 37<sup>30</sup> 42<sup>12, 36</sup> 44<sup>26, 30</sup> etc. A frequent elegance, much more forcible and expressive than אֵינֶנּוּ אֵינֶנּוּ, for instance, would be: how inferior also אֵינֶנּוּ אֵינֶנּוּ אֵינֶנּוּ would be to אֵינֶנּוּ אֵינֶנּוּ אֵינֶנּוּ!

## CHAPTER IX.

4. [חכם לבב ואמץ כח] a *casus pendens*, resumed by the sf. in אליו : cf. Ps. 107<sup>5</sup> וְהִנֵּה נַחֲשֵׁם בָהֶם הַתַּעֲפֹף, Is. 44<sup>20</sup> רָעָה אֶפְרַיִם לֵב הַחַל הַפֶּחַח.

[אמץ כח] The √ אִמַץ often with כח : v. 19, Nah. 2<sup>2</sup> אִמַץ כֹּחַ, Pr. 24<sup>5</sup> וְאִישׁ דַּעַת מְאֻמָּד כֹּחַ, Am. 2<sup>14</sup> לֹא יִאֲמָץ כֹּחוֹ, Is. 40<sup>26</sup> וְכָל מְאֻמָּץ כֹּחַ. (rd. אִמַץ), Jb. 36<sup>19</sup> מִלִּב אֲוִימִים וְאִמַץ (אִמַץ) כֹּחַ.

For <sup>1</sup>, cf. Dr. 19; Dt. 5<sup>28</sup> וַיִּהְיֶינָה . . . שְׁמַע; La. 3<sup>37</sup> וַיִּהְיֶינָה אִמַר וַיִּהְיֶינָה; Sir. 2<sup>10</sup>.

5. [אשר] might = *quod* (Ex. 11<sup>7</sup>; Lex. 83a, 8β), “and they know not *that*,” etc. (Di. Del.); i.e. it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read יָדַע וְאִשָּׁר (cf. § 3 סִסְמַע (ל) ; for a clause with וְאִשָּׁר and the pf. (cf. Dr. § 117) coupled with a participial clause, cf. Mic. 3<sup>22</sup> 4<sup>6</sup>.]

6. [יִתְפַּלֵּצַן] the vb. only here : תִּפְלָצַת, *trembling, horror*, 21<sup>6</sup> al.

7. [חורם] Jg. 14<sup>18</sup> בָּטָרִים יִבְנֶה הַחֶרֶס (but rd. prob. הַחֶרֶד) : otherwise only in n. pr. חר חרם, Jg. 1<sup>26</sup>; חֲמַנְדָּחֶרֶם, 2<sup>9</sup>; מְעַלְלֵה הַחֶרֶם, 8<sup>18</sup>, Is. 19<sup>18</sup> (some MSS, but very dub., though no doubt עיר החרם contains an *allusion* to it) עיר חורם (Σ πόλις ἡλίλου, Ὡ civitas solis).

8-10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv. 4-7 and v. 11<sup>2</sup>, relates to the destructive, or (v. 11<sup>2</sup>) elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job's argument, and present frame of mind.

8. [בְּמִתִּי] so Is. 14<sup>14</sup>, Am. 4<sup>12</sup>; and in Qrē for בְּמִתִּי (i.e.

בְּמֹתִי), Dt. 32<sup>18</sup>, Is. 58<sup>14</sup>, Mic. 1<sup>2</sup>,—each time (Bu.) before a tone-syll. in pause (אֶרֶץ, עָב, יָם). As בְּמֹתִי is the form which regularly occurs before suffixes, no doubt this—accented בְּמֹתִי (Bu.), with a toneless ult. between the two tone-syllables—should be always read: בְּמֹתִי seems intended partly to secure a short vowel under מ, partly to get rid of the double plural (which, except in this word and מְרַאשֵׁי, 1 S. 26<sup>12</sup> (text dub.), occurs only before suffixes, G–K. 87s), by *implying* that the abs. form is בְּמֹת (so Bu.) giving the word the form of a plur. from sg. בְּמֹת (with radical ת: cf. וְלִתְמוֹת from וְלֵת). Cf. Kō. ii. 172, 411 f., 436.

יָם] 3 MSS עָב,—doubtless from Is. 14<sup>14</sup>.

[בְּמֹתִי וְכִימָה] Parallelism favours reading (ו)כִימָה (cf. כִּימָה), or, transposing, וְכִימָה בְּמֹתִי (cf. the order in 38<sup>21</sup>, Am. 5<sup>8</sup>: here כִּימָה read immediately after עֵשָׂה).]

II. [וְהֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה] “Behold, he passeth by me (whenever it may be), and I see him not!” the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so 12<sup>14</sup> 15 19<sup>7</sup> 23<sup>8</sup>.

[אֶרְאֶה] express אֶרְאֶה (though it does not follow that they *read* this); but with verbs such as רָאָה and שָׁמַע the sf. is often dispensed with. [Yet here אֶרְאֶה וְחָלָה might be a wrong division (cf. Dr., *Samuel*<sup>2</sup>, xxviii.) of what was intended to be read אֶרְאֶה וְחָלָה.]

[וְחָלָה] חָלָה is a poet. syn. of עָבַר, esp. where swiftness or force is to be indicated: of a flood, Is. 8<sup>8</sup>; a tempest, 21<sup>1</sup>; a breath, Jb. 4<sup>15</sup>: cf. also 11<sup>10</sup> (of God), 9<sup>26</sup>, Hab. 1<sup>11</sup>. In prose, only 1 S. 10<sup>8</sup> (where Ehrlich would read וְחָלָה).

[לֵךְ] לֵךְ is the *nota accus.* (as 5<sup>2</sup>): with בֵּן, as 14<sup>21</sup> 23<sup>8</sup>, Pr. 14<sup>15</sup>, Dt. 32<sup>20</sup>, Ps. 73<sup>17</sup> 139<sup>2</sup> (with רֵבֶן, differently, c. 6<sup>24</sup>).

12. [וְהֵן יִדְחָקָה מִי יִשְׁיִבְנוּ] here, unless וְהֵן should be read, מִי definitely introduces the apod., and הֵן is more distinctly *if*; so 40<sup>28</sup> (unless יִדְחָקָה be read).

[יִדְחָקָה] Aram. יִדְחָקָה is to *break in pieces*. Rd., with 3 MSS, יִדְחָקָה, *seise*, Jg. 21<sup>21</sup>, Ps. 10<sup>9</sup>† (as יִדְחָקָה, e.g. = *συναρπάξεν*, Acts 6<sup>12</sup>): add Pr. 23<sup>28</sup> [Sir. 50<sup>4</sup>], where for יִדְחָקָה

rd. חָקַף, — חָקַף חָקַף (like a *seiser*, *robber*).  $\Sigma$  here *ἀναπράσει*. [Cf. the gloss in Sir. 15<sup>17</sup> וְיִשְׁתַּחֲוּ בִיד חוֹמָתוֹ.]

13. [רָהַב]  $\Sigma$  *ῥαὶ ὑπ' οὐρανόν* (cf. 26<sup>12b</sup> *ῥὰ κατὰ οὐρανόν* = רָהַב).

15. [אָשַׁר] = *I, who* . . . (*Lex.* 82a, 3): [אָשַׁר is not omitted in  $\Sigma$  (Be.<sup>K</sup> Du.), but represented by *γάρ*].

[אָעֲנָה]  $\Sigma$  Hfm. Siegfried Gr. Be. Bu. אָעֲנָה (11<sup>2</sup>), unnecessarily.

[קָרַע לִפְתִּי] to my *opponent-at-law*: ptcp. of the "conj. of attack" (Po'el), G-K. 55b, c: cf. 1 S. 18<sup>9</sup> עָרַע, *to be-eye*, Ps. 101<sup>6</sup> לָשֹׁן, *to be-tongue* (in slander). But Hi. Hfm. Bu. לִפְתִּי should supplicate *for my right* (to get justice).  $\Sigma$  (or rather Aq. or  $\Theta$ ) τοῦ κριματος αὐτοῦ. The change is not necessary; but Di.'s objection that קָרַע is not construed with ל of the thing is hardly conclusive against it; for many similar words are so construed, as Gn. 41<sup>56</sup> לָחַם . . . וַיַּעַק, c. 15<sup>23</sup> לָחַם יָדָהּ הוּא (Lex. 515a). Gr. לָחַם לִפְתִּי.

16.  $\Sigma$ <sup>B</sup> Be.<sup>K</sup> Du. וְלֹא יַעֲנֵי, "If I called, he would *not* answer me; I cannot believe that he would hearken to my voice" [which is rhythmically easier]. But the change of וְלֹא יַעֲנֵי, if it once stood here, into יַעֲנֵי is not a likely one; and if "and he answered me" is explained as is done above, the emendation is not necessary.

17. [אָשַׁר, *for, forasmuch as*: *Lex.* 83b.]

[שַׁעֲרָה] Nah. 1<sup>2</sup> †; שַׁעַר, Is. 28<sup>2</sup>; שַׁעַר, 27<sup>21</sup>, Ps. 50<sup>3</sup>, Dn. 11<sup>40</sup> †. Elsewhere each word always with ס (including Jb. 38<sup>1</sup> 40<sup>6</sup> שַׁעֲרָה).

[יִשְׁרֹפֵנִי] would *bruise* me ( $\Sigma$  *ἐκτερίψῃ*;  $\Sigma$  *سحق*;  $\Upsilon$  *conteret*, שָׁח, as Gn. 3<sup>16</sup>, Ps. 139<sup>11</sup> † (but rd. here יִשְׁרֹפֵנִי): cf. Aram. שָׁח, שָׁח (PS. 4099f), *to rub*, e.g. with a file, Ex. 32<sup>20</sup>  $\Sigma$  *וַיִּשְׁחֵם יְהוָה*, Dt. 9<sup>21</sup>  $\Theta$  *וַיִּשְׁחֵם יְהוָה*,  $\Theta$  *וַיִּשְׁחֵם יְהוָה*,  $\Theta$  *וַיִּשְׁחֵם יְהוָה*,  $\Theta$  *וַיִּשְׁחֵם יְהוָה*; fig. 4<sup>20</sup> *to crush* (the poor, etc.),  $\Sigma$  Ps. 72<sup>4</sup> (for *וַיִּשְׁחֵם*), 89<sup>24</sup> (for *וַיִּשְׁחֵם*) al. There is no need to take שָׁח as = שָׁח, *to pant* (after), *be eager for*, Ps. 56<sup>3</sup> *אֲנִי אֶשְׁחָם*, al. (Ew. Di. Bu. Du.): the objection that bruises cannot be multiplied (<sup>b</sup>) upon one who is already "crushed" is hypercritical: <sup>b</sup> is not necessarily subsequent to <sup>a</sup>, but may well be parallel to it; and

יִשְׁמַע is not, any more than the figures in 16<sup>3-14</sup>, to be understood with literal exactness. וְעַד חוּמֵי בִּינְתָא who deals finely (exactly) with me even to a hair's breadth (*i.e.* בְּשֵׁעָרָה: cf. Levy, *ChWB*. 94a, 184b; *Yeb.* 121b, הִקְלִיבָה מִדְּקָק עִם הַדְּרִיקִים כְּחוֹם הַשְּׁעָרָה).

וְהוֹרֵבָה with שָׁמָּה consec. after יִשְׁמַע, as v.<sup>21</sup>, Am. 9<sup>22</sup> (Dr. 113. 3).

18. וְהָשִׁב irreg. for the *inf. c.*, Nu. 20<sup>21</sup> 21<sup>22</sup>, or, more usually (Gn. 20<sup>6</sup> etc.), the *inf. c.* with לְ (G-K. 114a; Kō. iii. 414g: cf. *Lex.* 679d, g).

וְיִשְׁבַּעַנִּי G-K. 60d.

וְיִשְׁבַּעַנִּי from שָׁבַע †, with d. f. dirimens (G-K. 204); but rd. וְיִשְׁבַּעַנִּי (שָׁבַע after כֵּן, as Ps. 104<sup>15</sup> al.), or (3 MSS) וְיִשְׁבַּעַנִּי (cf. La. 3<sup>15</sup> וְיִשְׁבַּעַנִּי).

19. וְהִנֵּה and וְיַעֲדִינִי as the text stands, "He saith" must be understood before each of these, and הִנֵּה must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). וְהִנֵּה, however, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in <sup>a</sup>, the implicit "He saith"; between "I" denoting Job in <sup>18</sup> and <sup>20</sup>, "I" in <sup>19</sup> cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. וְהִנֵּה (Jer. 18<sup>2</sup>, Kt.), or וְהִנֵּה = הִנֵּה (*Lex.* 243b), with וְיַעֲדִינִי (SS) in <sup>b</sup>. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if וְיַעֲדִינִי were read for וְהִנֵּה, the sense would show that God was the speaker.

20. וְאָמַרְךָ the pausal form, for וְאָמַרְךָ, with the minor disj. *tifha*, like אָמַרְךָ; Dr. 103.

וְאָמַרְךָ Ol. Me. Wr. Hfm. Sgf. Be.<sup>T</sup> (Be.<sup>K</sup> with ?) וְאָמַרְךָ; but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

וְאָמַרְךָ וְאָמַרְךָ "I am perfect, and he hath," etc. = "If I am perfect, he hath [= will have]," etc.: cf. 3<sup>25a</sup> 23<sup>12</sup>, וְאָמַרְךָ, וְאָמַרְךָ, 29<sup>11</sup>, Pr. 11<sup>2</sup> וְאָמַרְךָ וְאָמַרְךָ (Dr. 153; G-K. 159a, 3rd case).

וְאָמַרְךָ Hif. for וְאָמַרְךָ: G-K. 53a. Bu. Du. Be.<sup>K</sup> וְאָמַרְךָ (or וְאָמַרְךָ), as the Hif. of וְאָמַרְךָ does not occur: Bu. Be. also וְאָמַרְךָ

(not <sup>א</sup>); but this implies an improbable use of שש of the apodosis.

21-22. Du. reconstructs thus (the last cl. from <sup>24b</sup>): תם אני לא אדע נפש אמאם חי אחת היא: תם ורשע הוא סכלה אם לא הוא [a succession of four-stressed lines <sup>1</sup>].

23. [מִסָּת] (a) *melting away, despair*, from √ סָס (cf. סָס, 6<sup>14</sup>, —if correct); so Ew. Di. De. ("perh."), Bu. Du. (b) *trial*, from √ נָסָה, as סָסָה, Dt. 4<sup>24</sup> al., and in particular trial by calamity, like NT. *πειρασμός*: so Hi., Ges. De.—Ges. De. actually rendering "calamity" (hence RVm.). Gr. Che. לְסִנָּה.

24. [נִתְּנָה] § Be.<sup>K</sup> נִתְּנָה.

[אם לא אפיר מי הוא] "If not, then, who is it?" cf. 24<sup>25</sup> אם כן אפיר זאת עשו Gen. 43<sup>11</sup> ואם לא אפיר מי יכויני, "If it is so, then, do this." אפיר is an enclitic particle, always following the word, or words, to which it relates: see, further, *Lex.* 66a. Acc. to the Massorah (Baer, *Job*, p. 39), it is always written אפיר, except in Jb. 17<sup>15</sup> 19<sup>6, 23</sup> 24<sup>25</sup>. Baer and Ginsb. have אפיר here; but Kit. with Hahn and other edd. have אפיר. The סכיר (see on 1 S. 12<sup>5</sup>; Ginsb. *Introd. to Hebrew Bible*, p. 187 ff.) אפיר מי אפיר has nothing to recommend it.

25. [לֹא ראו] a circ. cl. (Gn. 44<sup>4</sup>): Dr. 162, 163; G-K. 156f.

26. [חלפר] see on v.<sup>11</sup>.

עם] *with = like*, as 37<sup>18</sup> 40<sup>15</sup> (*Lex.* 768a).

[אִיָּבָה] Arab. 'aba' (coll.), *arundines* (Freyt.) = קִלְיָנָא, Is. 18<sup>2</sup>. [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. *Isis and Osiris*, c. 18; Pliny, *N.H.* vi. 24 ("papyraceae naves"); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. *Aeth.* x. 460. See, further, Erman, *Life in Ancient Egypt*, 479 ff.; the notes on the present passage in Schultens, Hi., *SBOT* on Is. 18<sup>2</sup>, *E.Bi.* 4025 [4478] and *s.v.* Egypt, § 8, end. [אִיָּבָה was misunderstood by the ancient versions: & renders (?) *ὑπερβολὸς*; & connects אִיָּבָה with אִיָּב and renders רִמְעִינִן מִנְרִיא, cf. & "poma portantes"; Symm. *σπνεῖδουσας* connects with אִיָּבָה, *to wish*; so Levi ben Gershon, מִנְרִיא, AVm. "ships of desire." Many MSS of & and & read אִיָּבָה, enmity. The view that אִיָּבָה are "boats of reeds" is recorded along with others in the mediæval (12th cent.)



Hebrew commentary on Job edited by W. A. Wright (1905): עם אניות אבה באניות איבים ולסמן הנשלים מתאם על האדם יש או' אבה נשאים אביב כי הם סמחורח לרץ שרועים למכור בעדו באיבו וגם יש או' שאניות עשויות סגמא (cf. Is. 18<sup>2</sup>) כי בעד הנטאם לו יעשו הספינות. But the correct etymology and the modern acceptance of the explanation "ships of papyrus" are due to Hiller, *Hierophyton* (1725), part 2, p. 202, and Schultens (1737).]

כנישרא דמאים למיכל ט 1<sup>8</sup> to ט, as Hab. 1<sup>8</sup> [† יטוש, Is. 31<sup>6</sup>, Jb. 5<sup>7</sup>].

27. [אמרי] rd. אמרי (so Kenn. 192). The inf. after אמ is wholly against usage. The inf. might stand as the subj. of a sentence (2 S. 15<sup>20</sup>, Jer. 9<sup>6</sup>); but hardly in Jg. 19<sup>9</sup>: Zeph. 3<sup>20</sup> is corrupt; in Ps. 23<sup>6</sup> rd. ישבתי.

[אבליגה] חבליג, to look cheerful, brighten up, 10<sup>20</sup>, Ps. 39<sup>14</sup>; but in Am. 5<sup>9</sup> † (if the text be correct) transitively, to cause to be bright, or flash forth. The proper names בלני, בלנה, may, perhaps, be from the same root; the noun מבליגית (Jer. 8<sup>18</sup> †) is textually doubtful (cf. &). Mediæval Jewish philologists conjectured, wrongly as we now know, that בלל meant to recover strength, strengthen (hence the renderings in RV.; see Dr. on Am. 5<sup>9</sup>). The real meaning, which is strictly synonymous with the preceding phrase (אעזבה פני) here, is, as Schultens pointed out, clear from the Arabic: بلع means to have a clear space between the eyes, to have a cheerful countenance, to be cheerful; بلعة means *inter alia*, the light in the last part of the night, the light of dawn. Mohammed was said to be ابلج الوجه, bright, or cheerful of countenance: see Lane, p. 245 f.]

29. [ארשע] "I am to be guilty," viz. in the judgment and estimate of another (Hi.): cf. 10<sup>15</sup> 12<sup>4</sup> 15<sup>28</sup> 17<sup>6</sup> 19<sup>16</sup> 34<sup>6</sup>, 1 S. 20<sup>6</sup> ("ought to sit"), 28<sup>1</sup> ("that with me thou oughtest to go forth in battle"): Dr. 39a; G-K. 107n, end.

30. במו, Kt.] so &; מַיִם express Qrè נִיִּי is preferable: "snow-water," or melted snow, is not particularly suggestive of either whiteness or cleanness.

[וְהוֹחֲזֵתִי] the pf. with ! consec. carrying on הוֹחֲזֵתִי, which means, "If I wash myself at any time," and is virtually

= אִם אַחֲרָיו (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with  $\dot{\imath}$  consec., as 11<sup>18</sup> (notice וְיִשְׁרָאֵל), Gen. 43<sup>9</sup> אִם לֹא תִבְרָאֲחֻ אֵלַי וְהִנֵּחֹתִי לִפְנֵיךָ, the tone being held back by the minor disj. accent (Dr. 104).

31. וְיִן introducing the apod. Very rare, except where the prot. has  $\dot{\imath}$  or לֹא, and only for the sake of emph. (as here, Is. 58<sup>14</sup>, Pr. 2<sup>5</sup> †): see Dr. 136a, Obs. 2; Lex. 23a. In an ordinary conditional sentence, “then” in EVV. simply expresses  $\dot{\imath}$  (as 8<sup>18</sup>).

בְּשִׁדְחָתָא that the “pit” is conceived as containing mud and water is evident from the context. & ἐν βύσσῳ, whence Hfm. בְּשִׁדְחָתָא, Be. Du. בְּשִׁדְחָתָא or בְּשִׁדְחָתָא. But there is no evidence that שִׁדְחָתָא (Is. 5<sup>26</sup> †) or שִׁדְחָתָא (Lam. 3<sup>46</sup> †; cf. the vb. Ezk. 26<sup>4</sup> † שִׁדְחָתָא: prop. something washed off or away; cf. Aram. שִׁדְחָתָא, שִׁדְחָתָא, to wash oneself), offscourings, refuse (שִׁדְחָתָא, Zeph. 1<sup>7</sup>, for וְלִיִּים) denotes anything liquid, in which a person might be immersed.

שְׁלִיכִי Lag. “שְׁלִיכִי vel simile quicquam,” Du. שְׁלִיכִי, my friends (Ps. 7<sup>5</sup>); very needlessly,—“ein schlechter Einfall,” Bu.

32. לֹא אִישׁ כִּי (it is) not a man like myself (that) I might answer him”: לֹא, as Gen. 29<sup>7</sup> הֲמִיכָה הִמְכַּנְתָּהּ, 2 K. 4<sup>23</sup> (Lex. 519a, b). אֲנִי and נִבְרָא are voluntatives, without  $\dot{\imath}$  (Dr. 64, Obs.). So אֲנִי, v. 28 (cf. G-K. 109a).

33. לֹא 13 MSS, & (else), לֹא לִי, which, as לֹא אִישׁ (for אִין) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bū. (for לִי לִי see 16<sup>4</sup>, Nu. 22<sup>20</sup>). Hi. De. Di. Du. prefer לֹא, objecting to לִי that, as 28 denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that 24 does not continue the (supposed) wish of 28 that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, “O that there were—there is some emph. in the אִין—an umpire between us!” would be in itself thoroughly in keeping with Job’s frame of mind; but it must be admitted that לֹא אִישׁ (which might have been chosen for the assonance with לֹא אִישׁ in 28) suits the present context better.

34. תִּבְרָאֲחֻ as 7<sup>14</sup>.

## CHAPTER X.

1. **נִקְטָה** The  $\sqrt{\text{}}$  is קט, so the form ought to be נִקְטָה (cf. Ezk. 20<sup>48</sup> 36<sup>41</sup> וְנִקְטָהּם); but vbs. ע"ע sometimes follow the analogy of vbs. ע"ע; hence וְנִקְטָה (G-K. 67f), Ezk. 6<sup>9</sup> for וְנִקְטָה, and here (implicitly) נִקְטָה (G-K. 72dd), written נִקְטָה, with neglect of the duplication, like נִסְכָּה for נִסְכָּה, Ezk. 41<sup>7</sup> (G-K. 69dd).

עָלַי & ἐπ' αὐτόν = עָלָיו, *against him* (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. **תְּרִיבֵנִי** with sf. in the acc., as Dt. 33<sup>8</sup>, Is. 27<sup>8</sup> † (in Is. 49<sup>25</sup> אֵת is the prep., as Pr. 25<sup>9</sup> al.); G-K. 117x.

3. **יִיגִיעַ כַּפֶּיךָ** what thy hands have toiled to produce: cf. 'יָנַע ב', Gn. 31<sup>48</sup> (|| עָנִי), Hag. 1<sup>11</sup> (the result of a farmer's labour), Ps. 128<sup>2</sup> † (so BDB.). The root meaning of יָנַע, *to toil, grow weary*, probably makes itself sufficiently felt in the phrase 'יָנַע ב' to give it a different nuance from מַעֲשֵׂה יָדַי, which suggests the skill, whereas 'יָנַע ב' suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, e.g., in Hag. 2<sup>17</sup> the result of work in the fields is מַעֲשֵׂה יָדַי, in 1<sup>11</sup> 'יָנַע ב'. God's work is elsewhere and most naturally described as מַעֲשֵׂה יָדַי: יָנַע כַּפֶּיךָ used of God's work here is altogether exceptional and therefore particularly noticeable.]

6. **לְעֹנִי** לְ, נִקְטָה, as Pr. 18<sup>1</sup> †, לְ being the *nota accus.*: cp. 5<sup>8</sup> n. לְ, to *inquire about*, as 2 S. 11<sup>8</sup>: דָּרַשׁ (abs.), of a judicial inquiry, Dt. 13<sup>16</sup> 17<sup>4</sup> 19<sup>18</sup>.

7a. **עָלַי** = *notwithstanding* (Lex. 754b), as 16<sup>17</sup> 34<sup>8</sup>; and, before a rel. cl., Is. 53<sup>9</sup>.

7b. Be. ואין בידי קָשֶׁל (1 S. 24<sup>12</sup>), Du. Be.<sup>K</sup>: ואין בידי קָשֶׁל, — to improve the parallelism with <sup>a</sup>.

8. [יחד סביב ותבלעני & μετὰ ταῦτα μεταβαλὼν με ἐπαισας (§ also כַּדָּן סוּס for יחד); whence Me. Wr., for יחד סביב, יחד חָשַׁב; De. Di. אַחֲרֵי חֲפֹב ("perhaps better"); Bi. Bu. סָבַח; Be. סָבַח or שָׁבַח; Du. Ho. (inf. abs.) אַחֲרֵי סָבַח: אַחֲרֵי seems the best.

10, 11. The actions described are depicted graphically by the impff. (Dr. 27a). Notice the rhyme: 4 lines each ending in *-ēni*.

11. [תִּשְׁכַּבְנִי] didst *intertwine* me, EVV. *knit me together*: Po'el from שָׁכַב (only here) = שָׁכַב, Ps. 139<sup>13</sup>† אֲמִי בִבְנוֹת שָׁכַב (שָׁכַב, cf. once, La. 2<sup>6</sup> שָׁכַב); שָׁכַב something *intertwined*, a *thicket*, *booth*; NH. תִּשְׁכַּב, to *weave*.

12. [חַיִּים רַגַ' ] "life and kindness hast thou *done* (or *made*) with me" (EVV. "granted" conceals the difficulty and peculiarity of the Heb.). עָשָׂה (חסד ואמת עם) is a common expression; and if the text is right, חַיִּים must be joined with חסד by zeugma. Di. compares 4<sup>10</sup> וְשֵׁנִי בְּמִירָם וְקוֹל שְׁחָל אֲרִיָּה שֶׁאֵנָה שֶׁאֵנָה נָחַשׁ (נחש), where the verb is obviously unsuitable to שֶׁאֵנָה. Still the zeugma here is an extreme one; and Be.'s חַיִּים for חסד (cf. Est. 2<sup>17</sup> וְחָסֵד חַיִּים לִפְנֵי הַמֶּלֶךְ) is clever and plausible. & has ἐξου for עָשָׂה; whence Du. שָׁמַר עִמָּדִי (11<sup>17</sup>) חַיִּים וְחֵלֶךְ, "Leben und Lebenskraft hast du mir zugegeben"; but שָׁמַר עִמָּדִי is not to "grant *to*," nor is there any evidence that חֵלֶךְ means "Lebenskraft."

14. [וְשִׁמְרַתְנִי] Sgf. om. 1 as dittogr. from וְשָׁמְרֵנִי; Be.<sup>T</sup> (not Be.<sup>K</sup>) om. 1, as not read by & S. But (1) καί is not needed by Greek idiom; so there is no evidence that & did not read 1: in 7<sup>4</sup> & has λέγω for וְשִׁמְרַתְנִי, in 8<sup>18</sup> ψεύσεται for וְכָחַשׁ, in 21<sup>6</sup> ἐσπούδακα for וְנִבְחַלְתִּי, in Ps. 89<sup>22</sup> ἐπισκέψομαι for וְקִדְרִיתִי, in Gn. 18<sup>22</sup> ἀφήσω for וְנִשְׁאַחִי, in 24<sup>8</sup> καθαρὸς ἔσθῃ for וְנִקִּיתִי; see also 43<sup>2</sup> (4) 47<sup>6b</sup> (6b) etc.; § expresses 1 in 7<sup>4</sup> 8<sup>18</sup>, but not in 21<sup>6</sup>, Ps. 89<sup>22</sup> (22), Gn. 18<sup>22</sup> 24<sup>8</sup> 43<sup>2</sup> 47<sup>6</sup>; nor (2) is the omission necessary or even desirable. The syntax of the passage is indeed unique: what in God's mouth would be אֲנִי לֹא אֶקְרָא וְשִׁמְרַתְנִי וְשָׁמְרֵנִי (2 S. 15<sup>22</sup>, 2 K. 7<sup>4</sup>) is turned into oblique narrative in order to

express Job's *thought* of what God would do; but it does not appear why, in this change, the ׀ before ׳ש should be omitted, and לא תנכי in <sup>b</sup> and לא אשא in <sup>15</sup> are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with ׀ cons. are syntactically equivalent, and mutually interchangeable; comp. *e.g.* Gn. 18<sup>20</sup> with <sup>28</sup>, Jg. 11<sup>30c</sup> with 13<sup>16a</sup> (see further instances in Dr. 136 i, *a* and *β*, 138 i, *a* and *β*, ii, *a* and *β*).

15. מללי] Mic. 7<sup>1</sup> †. Cf. מל (Jl. 1<sup>8</sup> †), מלל, to *lament*; and Eth. *alē*, "woe!" (Di. *Lex.* 718).

רמח] The imper. of רמח (though doubtless so meant by the punctuation) does not agree with the context: so רמח, if right, must be the *st. c.* of רמח, a verbal adj. of the same form as רשק, רח, soaked, saturated, as רח ב, Is. 58<sup>11</sup>; רח, Dt. 28<sup>28</sup> (ענינים רח). But Geiger (*Jüd. Zsch.* iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. רח עני, "and saturated with affliction" (not "my affliction"): cf. La. 3<sup>15</sup> רח עני בשרים רחני; also, for the same two words in parallelism, Jer. 31<sup>14</sup> ורחני נפש הכנים רח עני אחרים רחני. & does not express רמח עני. Du. deletes 15<sup>a</sup> 16<sup>a</sup>, as both disturbing to the metre and interrupting the thought,—16<sup>a</sup> 17<sup>a</sup> (the next distich) carrying on the thought of 15<sup>ab</sup>: the lines (for which & has πλήρης γὰρ ἀτιμίας εἰμι (אני קלן אשכנע), ἀγρεύομαι γὰρ ὡς λέων εἰς σφαγήν (= יאחזקני כשחל יאחזקני,—but the comparison to a hunted and slain lion is hardly probable) he supposes to be a quotation from some well-known place by a scribe (Be.<sup>K</sup> del. as gloss, with a ?).

16-17. The verbs are all jussives; notice רח and esp. רח: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, *Ods.*; G-K. 109*h*.

ותשב תתפלא] = thou wouldest *again* show thyself marvellous (G-K. 120*g*).

17. עריך נדרי & (ἐπανακαινίζων) ἐπ' ἐμὲ τὴν ἔτασίν μου (&<sup>A</sup> σου), whence Bi.<sup>8</sup> ננני (so long as I live) עני, Be.<sup>T</sup> (or ננני) עני, Ho. עני: for ἔτασις = ננני, cf. Gn. 12<sup>17</sup> καὶ ἤτασεν ὁ θεὸς τὸν Φαραὼ ἑτασμοῖς μεγάλους = 'ננני אחרים ננני נדרי. ננני does not occur elsewhere in Job; but

see Ps. 38<sup>12</sup> מַעַל עָשָׂהוּ, and 39<sup>11</sup> מַעַל עָשָׂהוּ (varied from Jb. 9<sup>34</sup>). Che. מַעַל עָשָׂהוּ "his troops"; but the sense is too uncertain (Is. 14<sup>31</sup> †).

כַּעַשׂ for כַּעַשׂ, see on 5<sup>2</sup>.

חַלִּיפוֹת וְצָבָא עִמִּי [*ἐπιήγαγες δὲ ἐπ' ἐμὲ πειρατήρια* (πειρ. = צבא, 7<sup>1</sup>, = נדוד, 19<sup>12</sup>, Ps. 18<sup>30</sup>, Gn. 49<sup>19</sup>), *سبلهم سبلهم*, *سبلهم* Δ], *et poenae militant in me*. Unless Job is passing from the description of God's intention ("wouldest renew," "wouldest increase") to a description of the *fact*,—and even then, whether we render "relays (1 K. 5<sup>28</sup>) and a host are (in conflict) with me," or (Di.) as an exclam., "relays and a host (in conflict) with me!" the combination "relays and a host" is strange, and a verb is strongly desiderated—read וְיָחִי עִמִּי צָבָא, "and thou wouldest renew (Is. 40<sup>31</sup> 41<sup>1</sup>) thy hosts (= bring fresh hosts: cf. for the figure יָחִי יָבֹא נֹדִיד, 19<sup>12</sup>) against me" (cf. Che. *Exp.*, June 1897, p. 409, וְיָחִי צָבָא, though he regards the words as a gloss on 17<sup>a</sup>). Kt.<sup>Or</sup> וְיָחִי צָבָא, read as וְיָחִי (or וְיָחִי), *wouldst muster* (2 K. 25<sup>19</sup> = Jer. 52<sup>35</sup>), would also suit, with less change in the Heb. Bu. וְיָחִי עִמִּי צָבָא ("and wouldest renew thy warfare"), Du. וְיָחִי עִמִּי צָבָא; but וְיָחִי may remain (in spite of וְיָחִי in <sup>a</sup>): it is idiom. in the sense of "(in conflict) with," 9<sup>14</sup>, Ps. 94<sup>16</sup> (*Lex.* 767b, c).

18. וְיָחִי I *ought to have* expired, and so וְיָחִי and וְיָחִי in 19 (Dr. 39b; and on 9<sup>20</sup>). *καὶ οὐκ ἀπέθανον*, and *οὐκ εἶδεν*, and *οὐκ ἀπηλλάγην* in 19<sup>b</sup>, not understanding the force of the impf., and paraphrasing to make sense.

20. וְיָחִי Kt. וְיָחִי, Qrê וְיָחִי. But for וְיָחִי *εἰ οὐκ ὀλέγος ἐστίν*) *ὁ βίος τοῦ χρόνου μου* (*A Syr.-H.*, Hier. Copt. Arab.<sup>Baud.</sup> better, *ὁ χρόνος τοῦ βίου μου*), and *سبلهم* = وְיָחִי, a "schöne Lesung" (Bu.), obviously superior to either וְיָחִי or וְיָחִי; so Wr. Bi.<sup>3</sup> Be. Bu. Du. Ho. St. On וְיָחִי, v. on 11<sup>17</sup>.

וְיָחִי Kt. וְיָחִי (juss., for וְיָחִי), Qrê וְיָחִי (imper.). With וְיָחִי an ellipse of וְיָחִי, וְיָחִי, וְיָחִי, וְיָחִי (7<sup>17</sup>: cp. Is. 41<sup>22</sup>) might be supposed; but though to set the hand, face, etc., *upon* or *to* is intelligible, to set . . . *from* is not a natural expression;

we should expect "to *remove* from." Du. *Lass ab von mir*, suggesting that "שׁוּחַ is perhaps a techn. term from the workshop or war; cf. שׁוּחַ in Ps. 37<sup>7</sup> אֲשֶׁר סָבִיב שְׁחוּחַ עָלַי (Is. 22<sup>7</sup>), and שׁוּחַ 1 K. 20<sup>12</sup>; a word like שׁוּחַ may be supplied"; but the difficulty of setting the hand "*from*" still remains. ἔξ ἑαυτὸν με (= שְׁחַח, 7<sup>10</sup>), שְׁחַח, and שְׁחַח, or שְׁחַח, is very probable. Cf. especially Ps. 39<sup>14</sup> (noticing the sequel) הִשְׁעָה (rd. שְׁחַח, —or, at least, if the Hif. was really in use, הִשְׁחַח) סִמְנִי וּבִלְיִנָּה בְּמָרָם אֲלֵךְ וְאֵינִי (הִשְׁחַח).

21. צַלְמוֹת] see on 3<sup>5</sup>.

22. עֲפָתָה Am. 4<sup>12</sup> (עִפְתָּה) †; cf. מַעֲפָה (in מַעֲפָה צוּקָה, Is. 8<sup>22</sup> †, מַעֲפָה, v. 22 †, and מַעֲפָה מַעֲפָה), Jb. 11<sup>17</sup> †. The ה־, by G-K. 90g. 'ע' seems to be the Mass. reading (v. Gi.): the MSS which Baer prefers have 'ע' (see Baer, p. 40).

סְדָרִים] = *and disorders*, the לֹא negating סְ, as in בָּחֶרֶב לֹא-אִישׁ, הֵם קִנְאוּ לֹא-אֵל . . . וְאֵי אֲקִינָאם בְּלֹא-עֵם (G-K. 152a, note). סְדָר, only here in OT.,—though שְׂדָרוֹת, *rows, ranks*, 2 K. 11<sup>2.15</sup> = 2 Ch. 23<sup>14</sup> (cf. 1 K 6<sup>9</sup>; Jg. 3<sup>22</sup>) † is substantially the same word,—means *ordered arrangement, row*: both סְדָר, to *set in order*, and סְדָר are common in Aram. and NH. (עֲרַךְ-סְדָר, Gn. 22<sup>9</sup> Ⓢ; מִסְדָּרָה-סְדָרָא Lv. 24<sup>6</sup> Ⓢ). ἔ for לֹא סְדָרִים has οὗτο φέρτος = נְחָרָה (3<sup>4</sup>): Schwally, *Leben nach d. Tode*, 1892, p. 61 n., Be.

וְחִשְׁמֵךְ] and *it shineth*; G-K. 144c. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of 21<sup>b</sup> by a later hand, while Me. Sgf. Gr. Che. Be.<sup>T</sup> excise כִּמוֹ אֶמֶל וְחִשְׁמֵךְ כִּמוֹ אֶמֶל as a faulty dittograph of עִפְתָּה כִּמוֹ אֶמֶל. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv. 12-21, though he admits that in parts it is over-full: he would thus read אֶמֶל כִּמוֹ אֶמֶל וְחִשְׁמֵךְ כִּמוֹ אֶמֶל וְחִשְׁמֵךְ כִּמוֹ אֶמֶל: the comparison of one kind of darkness with another (עִפְתָּה כִּמוֹ אֶמֶל) is not natural; and he supposes that a scribe's eye passed from עִפְתָּה to וְחִשְׁמֵךְ, and he accordingly wrote by mistake the two following words כִּמוֹ אֶמֶל, and then, as לֹא סְדָרִים was too short for the next clause, prefixed to it צַלְמוֹת. The closing tristich is effective; but the repetition of כִּמוֹ אֶמֶל cannot be called an elegancy.

## CHAPTER XL

2. הָלֵב דְּבָרִים] & ὁ τὰ πολλὰ λέγων, Σ ὁ πολὺλάλος, & מִלִּימָה, וְ qui multa loquitur, Saad. كُنِيرُ الْكَلَامِ, i.e. 'ר. Either might be right; but the variety of ~~מ~~ is more pleasing.

3. [דַּחֲרֵשׁוּ] the only place in which דַּחֲרֵשׁוּ means "to make silent"; hence as Σ has, "Lo, on account of thy words (עַל סֵלֶךְ) the dead (!) are silent," Be. would read לְכַרֵּךְ, and Du. (but only with "wohl") either this, or (better) מְבַרֵּךְ or בָּרֵךְ עַל. But there is no reason why דַּחֲרֵשׁוּ, though it usually means to *show silence*, should not also have denoted *make silent*. & strangely εὐλογημένος γεννητὸς γυναικὸς ὀλυγόβιος,—as though (Du.) מְבַרֵּךְ (בָּרֵךְ) מִן אִשָּׁה! !

וְהִלְלֵךְ] As Di. rightly remarks, 'י can only express something that has actually taken place: so that EVV., "*Should* thy boastings . . . ?" is incorrect, and vv.<sup>8, 4</sup> must be rendered, "Thy boastings *bring* men to silence," etc. If the words are to be taken as a question, we must read וְהִלְלֵךְ (with וְהִלְלֵךְ in <sup>4</sup>); so Bu.

מְבַרֵּךְ] The Hif. written defectively, "as often in Job in pause (14<sup>9</sup> 21<sup>10</sup> 22<sup>20</sup> 29<sup>13</sup> 35<sup>16</sup>)" (Bu.). & ὁ ἀντικρινόμενος = מְבַרֵּךְ. Σ has a doublet, מְבַרֵּךְ and מְבַרֵּךְ. Hence Be.<sup>T</sup> מְבַרֵּךְ (cf. 32<sup>13</sup>); Be.<sup>K</sup> either מְבַרֵּךְ or מְבַרֵּךְ: but upon insufficient grounds.

4. [לְקַדְדִּי] & Καθάρως εἰμι τοῖς ἔργοις, Σ לְקַדְדִּי לְבַלְבָּלִי, rightly have I *behaved myself*, whence Be. Du. Ho. St., observing also that Job has never claimed that his "doctrine" is pure, and comparing <sup>b</sup> לְכַרֵּךְ, *my walking* (behaviour). This may be right (see 9<sup>21</sup> אֲנִי תָם): the moral sense of לְכַרֵּךְ would be apparent from וְ (cf. Pr. 15<sup>21</sup> תְּבוּנָה וְשִׂכָּר וְיִשְׁתָּדֵל; Lex. 234b).

בְּעֵינַי] in thy eyes, i.e. God's: see 10<sup>7</sup>. & ἐναντίον αὐτοῦ



= בעניי; so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. 10<sup>22</sup>). Sgf. Du. בעניי; but Job claims more than this (10<sup>7</sup>).

5. מי יתן אלהו דבר the position of אלה is very anomalous, and not really paralleled by לא נתן סיחון את ישראל עבר, Nu. 21<sup>22</sup>, cf. 20<sup>21</sup>, and לא האמין סיחון את ישראל עבר, Jg. 11<sup>20</sup> (Kd. 414g, h); we should expect either דבר אלה, lit. "the speaking of God" (cf. Ex. 16<sup>3</sup> ו' מותנ' מי יתן מותנ' 2 S. 19<sup>1</sup>) or מי יתן אלה דבר (cf. c. 14<sup>12</sup> 6<sup>3</sup>). דבר יתן would agree well with the foll. יפתח (14<sup>12</sup>).

6. כי כפלאים so & διπλοῦς, ὕψ. But why should only "double" be mentioned (the paraphrase *manifest*, ὕ *multiplex*, being very doubtful)? Read כי כפלאים with Be.<sup>T</sup> Bu. Ch. (EB. 2471) (not כפלאים, as Me. Bi.<sup>2</sup> Du. Ho., for the secrets of God's wisdom *are* wonders, and not merely *like* wonders; the fact that they are "wonders" need not imply (Du.) that, if declared to him by God, they would be above man's comprehension), "that it is *marvellous* in effective counsel"; cf. Is. 28<sup>29</sup> ונחל עצה הנדל תשיה, and עצה פלא of God often.

ידע "so know!" the imper. with י denoting a consequence expected with certainty (G—K. 110i; Dr. 65), though (Bu.) "ידע would be clearer." & καὶ τότε γνώσῃ, though it can hardly be inferred from this that the translators *read* ידע (Me.).

כי ישה לך אלה מעונה "causeth to be forgotten for thee (somewhat) of (מ, part.) thine iniquity," i.e. allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. & אָנֹשׁ לְךָ. Bu. נָשָׁה, *hath forgotten*. & διὲ ἀξιά σοι ἀπέβη ἀπὸ Κυρίου ὃν ἡμέρτηκας, whence Bi.<sup>1</sup> ו' כי ישה לך, "that he *makes equal*, *requites*, to thee"; with this, however, מענה must be read (Bu.) for מעונה. Du. considers & to express כי ישה לך מאלה מעונה, "that there came to thee from God what corresponded to thy iniquity" (lit. "that it was equalled to thee from God according to thy iniquity"), though on account of its artificiality he thinks it inferior to מ: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v. 12<sup>22</sup>, partly on account of its prosaic character. But the clause is in substance, whatever

its exact form may have originally been, the necessary denial of <sup>4</sup> (Bu.). For ἀξίον = שוה, cf. 33<sup>27</sup> וְלֹא שָׁמַח לִי (where see note), Pr. 3<sup>15</sup> 8<sup>11</sup>, Est. 7<sup>4</sup>.

7b. תִּמְצֵא The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, 8<sup>8</sup> (Di.); and note that תִּמְצֵא does not each time express the same sense [cf. G. B. Gray, *Forms of Hebrew Poetry*, p. 154]. Be. Bu. תִּצָּא; but "go out" is not suitable, nor does it equal "dringen" (Bu.). If a change is needed, תִּבָּא (Du.) is better, but תִּנָּח (Sgf.) best.

8. גְּבוּדֵי שָׁמַיִם In גְּבוּדֵי an exclamation, *The heights of heaven! what canst thou do* (sc. to scale them)? Cf. 22<sup>12</sup> גְּבוּדֵי שָׁמַיִם וְגִבּוֹת אֱלֹהִים; and גְּבוּדֵי שָׁמַיִם, Pr. 9<sup>18</sup> (Bu.). ἡ ὑψηλὸς ὁ οὐρανός = (Du.) גְּבוּדֵי שָׁמַיִם, which suggests either (Ol.) גְּבוּדֵי שָׁמַיִם, or—as feminines follow—גְּבוּדֵי שָׁמַיִם (Me. Sgf. Be. Du.; Di. also inclines; cf. *Excelsior caelo est*). The fem. adj. will refer to תְּכֵלֶת [not to חֲכָמָה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. מְרִדָּה as pointed, for מְרִדָּה: G-K. 91e, end; and see on 5<sup>13</sup>. But it is better to read מְרִדָּה as an adv. accus. (Ew. Di. Bu. etc.): cf. 15<sup>10</sup> כְּבִיר מֵאֲבֹק יָמִים, and G-K. 131p, q, r ("apposition in the wider sense" being a not very happy expression for the adv. accus.).

10. יִחְלֶה Gr. יחתף (יחמף), *if he seizes* (9<sup>12</sup>), which suits יסגיר even better than יחליף, and may well be right.

אִם יִחְלֶה וְיִסְגֵּיר וְיִקְדֹּחַל וְיִשִּׁיבֵנוּ & εἰ δὲ καταστρέψῃ τὰ πάντα, τίς ἐρεῖ αὐτῷ, τί ἐποίησας; cp. 9<sup>12</sup> &. Be.<sup>T</sup> (cf. K) considers the v. to be patched up from Job's words in 9<sup>11. 12</sup> and interpolated here, as is 12<sup>14</sup> between vv. 7 and 8 in MS<sup>Ken. 34</sup>. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle אִם in order to obtain the rhythm 3 : 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. 49<sup>9</sup>, Nu. 23<sup>23</sup>, on which see Gray, *Forms of Hebrew Poetry*, 79 f.]

וְיִשִּׁיבֵנוּ] The apod. introduced by ו (except in the case of a pf. with ו cons.) is rare, though instances occur, e.g. 14<sup>7</sup>, Jos. 20<sup>5</sup>, 2 Ch. 7<sup>14</sup> ואני (Dr. 124, 136; and Obs. 2).

11. [ולא יתבונן] A circ. cl. = *without considering it*. [Some read לו for לא (note the variants in 13<sup>15</sup>), *and to it he gives heed*, which, however, lays a rather unnecessary stress on לו. § either did not read, or reading did not render, a negative—סלסל ססס סלסל; but it is very unwise to claim, as Du. does, that & (ιδὼν δὲ ἄτοπα οὐ παρόψεται) read לו not לא. Ehrlich would read לא יתבוננו, *which they perceive not*.]

12. The following are the principal interpretations of this difficult verse:—

1. Di. Du. Volz:—

And so a hollow man getteth understanding,  
And a wild ass's colt is born a man,

*i.e.* (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. ילבב only here; but, as לב = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, יקנה לב: Qi. (*Lex.*) פירוש האדם נבון וְחָלָל בְּתוֹלָה בְּאֵין יָדָה וְאֵחֶר כִּי יִלְבַּב שֵׁשׁ לִי לִבָּב (חֶמֶת).

2. De.<sup>1</sup> Kamph. Studer, and (substantially) RVm.:—

But a hollow man getteth understanding,  
And (= as little as) a wild ass's colt is born a man:

*and* expressing a comparison, as 5<sup>7</sup> (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v. 12<sup>12</sup>, in which Zophar sets himself to reform Job.

3. Hi. De.<sup>2</sup>:—

But (even) a hollow man may get understanding,  
And a wild ass's colt be born a man.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with ילמד for לך):—

But a hollow man may get understanding,  
And a wild ass's colt may let itself be tamed:

נלמד, be *taught*, or, of an animal, be *trained* or *tamed*, as Hos. 10<sup>11</sup> עֲנִיָּה סֹלֶמֶדָה. Older scholars regarded the Nif. לִבֵּב as *privative*: so Ges. (*Thes.* 738a) "*Sed homo cavus est et mente caret, et instar pulli onagri homo nascitur. Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati.*" RV. "But vain man is void of understanding, Yea, man is born (as) a wild ass's colt." But though the Pi. is so used as to acquire a privative sense (Ew. § 120e; G-K. 52h), there is no evidence that the Nif. ever acquired it.

לְעִיר פָּרָא appos., "a foal, a wild ass," עִיר denoting the genus, and פָּרָא the species, like בְּתוּלָה נַעֲרָה, "a girl, a virgin"; G-K. 131b (but 131c, n. עִיר is treated as a *sz. c.*).

יֹלֵד [אָדָם יֹלֵד] may be born a man,—אָדָם accus. of the product (G-K. 121d; cf. on 15<sup>7</sup>).

13. הַכִּינוּת & καθάρων ἔθου = הִתְנַחֵת.

וּפְרָשָׁה the pf. and וְ cons., carrying on the hypoth. הכינו . . . אִם; see on 9<sup>30</sup>.

14. The v., as it stands, must be parenthetical (cf. 8<sup>6</sup>, Di.), <sup>15</sup> being the apod. to 13. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read 'אִם-מִן מִיָּד הָרָחִיק לֹא תֵּהְיֶה, "If naughtiness keeps far (הָרָחִיק intr. as Gn. 44<sup>4</sup> al.) from thy hand, And iniquity dwelleth (*v.z.*) not in thy tent": but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.

וּפְרָשָׁה & (μὴ αὐλισθήτω), 'ΑΘΣΥ, Du. Be. הִתְנַחֵת: weaker and unnecessary.

וּפְרָשָׁה so always (for 'אִם) in the pl. before light suffixes: G-K. 93r. But &ΣΘ 'ΑΣΘΥ, Saad., and 40 MSS וּפְרָשָׁה (Ps. 61<sup>6</sup>), which is perhaps preferable (cf. the sg. in 5<sup>24</sup> 19<sup>12</sup> 22<sup>25</sup> 29<sup>4</sup> 31<sup>21</sup>).

15. כִּי מֵעַתָּה [כִּי מֵעַתָּה] indeed, then, as עַתָּה, 8<sup>6</sup>: cf. Dr. 142; and for כִּי in the apod., though in a different case, after a protasis introduced by וְ, 2 S. 2<sup>27</sup> 19<sup>7</sup> (Dr. 139).

מִמֶּנֶּם away from (= without) spot: מִן, away from, as 28<sup>4</sup>, Nu. 15<sup>24</sup> al. (*Lex.* 578a, b); and = without, as 19<sup>26</sup> 21<sup>9</sup>, Pr. 1<sup>28</sup>

(ib.).  $\text{עָשָׂה אֱלֹהִים עֲשֵׂה קַטְוֶה} = \text{בָּמִים}$ , supposed by Bi. Be. to have crept in here from v. 16b;  $\text{בָּמִים}$ , representing it, is consequently deleted by them.

$\text{מָצָק}$  firmly established, Hof. ptcp. of  $\text{מָצַק}$ : in many edd.  $\text{מָצָק}$ ; cf. G-K. 71.  $\text{מָצַק}$  is to *pour out*; but the word is often used of the *casting* of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of *firm*: cf. 37<sup>18</sup>  $\text{מָצָק בְּרָאִי מִצָּק}$ , "strong as a *mollen* (i.e. *firmly cast*) mirror," 41<sup>16.18</sup>  $\text{מָצָק}$ ; 38<sup>28</sup>  $\text{מָצָק עָפָר לְמָצָק}$ , "when the dust floweth into *compactness*"; 1 S. 2<sup>8</sup>  $\text{מָצָק}$  (in  $\text{מָצָקִי אֶרֶץ}$ ), a *cast* (metal column) = *strong support*. Me. Wr.  $\text{מָצָק}$ , and thou shalt be *purified* ( $\text{מָצָק}$ , Mal. 3<sup>3</sup>: cf. on 28<sup>1</sup>); cf.  $\text{מָצָק מִתְּהַלָּל}$  ( $\text{מָצָק}$ , for  $\text{מָצָק}$  28<sup>1</sup>, Ps. 12<sup>7</sup>); but this does not suit well with  $\text{וְלֹא תִירָא}$ . Bi., cleverly,  $\text{וְהִיתָה מָצָק}$ , "and if distress (15<sup>24</sup>) comes, thou wilt not fear"; Be.  $\text{וְהִיתָה מָצָק}$  (Dn. 9<sup>25</sup> †) or  $\text{מָצָק}$  = "and if thou art *in distress* (or *distressed*): Hof. ptcp. of  $\text{מָצָק}$ , cf. the Hif. Is. 51<sup>18</sup>  $\text{וְהִתְמַצְקִי}$ , thou wilt not fear." But in the sequel (vv. 16-19) no *recurrence* of trouble is contemplated. Bu. Du. are both satisfied with  $\text{מָצָק}$ ,—Du. merely adding that any one stumbling at  $\text{מָצָק}$  might perhaps read better  $\text{מָצָק}$   $\text{וְהִיתָה מָצָק}$ . But this would be poor and doubtful Heb. for "be *free from* distress."

16.  $\text{כִּי אַתָּה עָמַל תִּשְׁכַּח}$  on the order (subj. obj. verb), of which there are many examples (e.g. Gn. 17<sup>9</sup>, Ps. 10<sup>14</sup> 56<sup>7</sup>), see Dr. 208. 3; G-K. 142f., c.  $\text{כִּי אַתָּה עָמַל}$  for  $\text{כִּי אַתָּה עָמַל}$ , whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read  $\text{כִּי אַתָּה עָמַל}$  for  $\text{כִּי אַתָּה עָמַל}$ . But  $\text{כִּי אַתָּה עָמַל}$  is expressed by  $\text{כִּי אַתָּה עָמַל}$  ( $\text{כִּי אַתָּה עָמַל}$  in Job, *passim*):  $\text{כִּי אַתָּה עָמַל}$  corresponds to  $\text{כִּי אַתָּה עָמַל}$  (v. 15 9<sup>21</sup> 13<sup>20</sup> etc.).  $\text{כִּי אַתָּה עָמַל}$  and  $\text{כִּי אַתָּה עָמַל}$  are sometimes confused; and we may, if we please, read  $\text{כִּי אַתָּה עָמַל}$  *without* the support of  $\text{כִּי אַתָּה עָמַל}$ ; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

$\text{כִּי אַתָּה עָמַל}$  not  $\text{כִּי אַתָּה עָמַל}$ , the term being defined by the foll. rel. clause (*Lex.* ח, I, f).

17.  $\text{כִּי אַתָּה עָמַל}$  more (brightly) than the noon, the attribute compared being left to be understood (G-K. 133e); cf. Ps. 4<sup>8</sup>, Is. 10<sup>10</sup>.  $\text{כִּי אַתָּה עָמַל}$  alone is as bald in Heb. as it would be in English

(EVV. have to supply "thy" in italics): rd.  $\text{חַלְדָּה}$ .  $\text{\textcircled{E}} \text{ἐκ δὲ μεσημβρίας ἀνατελεῖ σοι ζωή}$  (not apparently *reading*, but supplying, the pron.),—a beautiful image, but hardly that of the Heb.

$\text{חָלַד}$  prop. *duration*; and so *time, age*, with the collat. idea of *transient*: Ps. 17<sup>14</sup> 39<sup>6</sup> 49<sup>3</sup> 89<sup>48</sup> (but rd. prob.  $\text{חָלַל}$ ), + Jb. 10<sup>20</sup> (*vid. n.*), Is. 38<sup>11</sup>  $\text{חָלַל עִם יְשׁוּבִי חָלַל}$  (rd.  $\text{חָלַד}$ ; cf. Ps. 49<sup>3</sup>) †. An interesting word. The  $\sqrt{\text{ח}}$  does not occur in Heb.; but the Arab.  $\text{خلد}$ , to *abide* or *continue perpetually*, is very common, oft. in Qor. in the expression  $\text{خَالِدِينَ فِيهَا}$ , *abiding* in them (the gardens of Paradise) *continually* (Qor. 3<sup>13</sup> 120. 197 etc.), and  $\text{خُلِدَ}$  *eternity*, = *eternal life*, Qor. 21<sup>35</sup>, punishment of *eternity*, 32<sup>14</sup>. The  $\sqrt{\text{ح}}$ , signifying properly to *continue, endure*, has thus in the two languages acquired different nuances: in Arab. it denotes *eternal duration*, in Heb., of human life, *transient duration*. EVV. Ps. 17<sup>14</sup> 49<sup>3</sup> *world* (*i.e.* "world" in the sense of *time, aión*, as in "world without end"), of the (fleeting) age, or existence (Ps. 49<sup>3</sup> "ye that *dwell* in  $\text{חָלַד}$ "), of human life.

$\text{חֲלָפָה}$  3 fem. sg. cohort. (the *fem.*, as 10<sup>23</sup>: G-K. 144c), forming, with  $\text{חָח}$ , on the analogy of the double jussive (Dr. 152. 3), a condit. sentence. It is true, the coh. is not so used elsewhere; and the *third* pers. in the coh. is of rare occurrence (Dr. 45 n.; G-K. 48a); but, though  $\text{\textcircled{S}}\text{\textcircled{T}}$  express a subst., and many moderns accordingly read  $\text{חֲלָפָה}$  (of the same form as  $\text{חֲבָאָה}$ ,  $\text{חֲרָסָה}$ , etc.), the hypoth. sense which seems to be intended, is expressed better by  $\text{\textcircled{H}}$  (so Ew. *Lb.* § 357b; Del. Di. Bu.).

18.  $\text{חֲבִיחָה}$  The *tipha* is prepositive; but the metheg, marking the countertone, shows that the pf. is *milra'*, and that the  $\text{\textcircled{I}}$  is consequently the  $\text{\textcircled{I}}$  consec. So  $\text{חֲבִיחָה}$ , v. 19.

$\text{חֲבִי יֵשׁ תְּקוּהָ}$  So Pr. 19<sup>18</sup>, Ru. 1<sup>12</sup>: cf. c. 14<sup>7</sup>.

$\text{חֲחִירָה לְבַטָּח תִּשְׁכַּב}$  Dr. 162, 163, with *Obs.* In Heb., esp. in poetry, two verbs are not unfrequently put  $\text{\textcircled{A}}\text{\textcircled{S}}\text{\textcircled{N}}\text{\textcircled{D}}\text{\textcircled{E}}\text{\textcircled{T}}\text{\textcircled{O}}\text{\textcircled{S}}$ , where we should use a prep., or *so that*, to bring out the relation between them: cf. 31<sup>34</sup>  $\text{וְהָיָה לָאָדָם לֹא אֵצֶל מָוֶת}$ , not *going out* to the gate; Ps. 50<sup>30</sup>  $\text{וְהָיָה בְּאֶחָיוּת תִּרְדָּר}$ ; Nu. 14<sup>8</sup> *so that* or *while* our children will become a prey, 1 S. 18<sup>6</sup>  $\text{וְהָיָה דָוִד יִשְׁכַּל}$  . . .

*doing wisely*; Is. 3<sup>26</sup> וְנִקְתָּהּ לָאָרֶץ חֶשֶׁב, and she shall be emptied, *sitting* on the ground, 29<sup>4</sup> וְשָׁכְנָה מֵאָרֶץ חֲדָרִי, 27<sup>9</sup> כִּי יָקוּמוּ, 60<sup>11</sup> לֹא יִסְנֹו: cf. on c. 30<sup>28</sup>.— $\Sigma$  for <sup>b</sup> has ἐκ δὲ μερίμνης καὶ φροντίδος ἀναφανεύεται σοι εἰρήνη, as though (Du.) they read מְחִירָה וּמְשַׁח תִּשְׁלֶם; which Du., keeping, however, תִּשְׁכַּח, would adopt (“*without* care (?) and complaint thou wilt lie down”); but the sense of מֵן is dub. (v. 15<sup>a</sup> is different), and no change is necessary.

20. [מִןְּדָם] only here: cf. Aram. מְנָהֵן (Dn. 2<sup>28</sup>); and מְנָה, 4<sup>12</sup> †. See, further, G-K. 103<sup>m</sup>. After v. 20<sup>c</sup>  $\Sigma^A$  adds παρ’ αὐτοῦ γὰρ σοφία καὶ δύναμις = עֲמוֹ חֲכָמָה וְגִבּוֹרָה (12<sup>18</sup>), which Me. Be.<sup>1</sup> oddly adopt here.

## CHAPTER XII.

2. cf. [אמנם כי 8<sup>o</sup> S. 1, אך כי 13<sup>o</sup> S. 2, ולא כי 6<sup>o</sup> S. 2, חכי] (Lex. 472a).

ye are *people*, a strange statement. Du. **הָעָם**, which is the least change that will suffice; Bi. **עַם גָּבֹל**; Be. **עַם עֲרֵפִים** (cf. Pr. 8<sup>15</sup> **עֲרֵפֶה** in a good sense, || **חֲכָמָה**); Gr. **הַחֲכָמִים**; Kto. **הַיָּדְעִים**, *they that know* (cf. 34<sup>a</sup>), an excellent || to **חֲכָמָה**.

3. **לָא נִסְלֵי אֲנִי מִכֶּם**] it is strange to find the same words in 13<sup>2b</sup>, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by 13<sup>2</sup>, written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But **ע** is not evidence of the omission, except for those who omit **30. 4a. b** as well; for **ע** omits these lines also.

4. & (omitting <sup>a b</sup>, perhaps by *ὁμοιοσ.*) *δίκαιος γὰρ ἀνὴρ καὶ*  
*ἀμεμπτος ἐγενήθη εἰς χλευασμόν* (obviously a rendering of <sup>o</sup>, שחוק  
צדיק ותמים, from which nothing can be inferred as to &'s reading  
of <sup>a b</sup>); so Me. *ססן ססבן לסבססס ססן ללססן*; so Me. *ססססס ססססס ססססס ססססס ססססס*. Sgf. for <sup>4</sup> reads *שחוק*  
*לרעהו ייחיה קרא לאלוקה ויענהו שחוק איש צדיק ותמים*. Be.<sup>T</sup> *קרא לאלוקה* (or? *לרעים*) שחוק לרעהו  
ואחיה שחוק צדיק ותמים (לפיד, from <sup>5</sup> לפיד) ; Be.<sup>K</sup> *יהיה* for *ואחיה*, with &  
(?) ; *v. supr.*, &, and for <sup>o</sup> *לפיד* שחוק צדיק ותמים לפיד (*for calamity*,  
from <sup>5</sup>). Du. *שחוק לרעהו ייחיה קרא לאלוקה ויענהו שחוק איש צדיק ותמים*. Gr.  
for <sup>a</sup> *ייחיה* לרעהו *שחוק*. Bi.<sup>2</sup> *m.c.* has to reduce <sup>3-4</sup> to a single  
couplet, *גם לי לבב כמכם צדיקה תממה לבתי*, quoting & (!), as  
support for <sup>l</sup> 'ת' ל' (*לפיד* from <sup>5</sup> לבתי). All these changes and  
omissions are arbitrary. Against Be.<sup>K</sup> Du. Gr. it is to be  
remarked that *קרא לאלוקה ויענהו* makes a heavy subject for *ייחיה* :  
*פסל* (so Bu.) is much better, " (One that is) a mockery to his



friend I am to be (see on 9<sup>20</sup>), A caller unto God (in Eng. (A man) that called) unto God, and He answered him; the just, the perfect man is a mockery!" In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. 18<sup>4</sup>, Is. 22<sup>16</sup> (מַה לָּךְ . . . קְבַרְוּ), 47<sup>8</sup> 48<sup>1</sup> 54<sup>1</sup> רִנִּי עֲקָרָה 54<sup>1</sup> לֹא יִלְדָּה, "Shout, O barren one, she (that) hath not borne," Jer. 49<sup>4b</sup> 16, 2 K. 9<sup>31</sup>, Mic. 1<sup>2</sup> = 1 K. 22<sup>28</sup>, Mal. 3<sup>9</sup> (G-K. 144<sup>p</sup>, Eng. tr.).

5. Rendered usually (*e.g.* by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to בָּח, they treat נָכַח as one (from נָכַח, הִנָּח, —though not found elsewhere), and render <sup>b</sup>, "And a *stroke* for those whose foot slippeth." פִּיר, as 30<sup>24</sup> 31<sup>29</sup>, Pr. 24<sup>23</sup>. עֲשָׂתוֹ from √ עָשָׂה, to *think*, common in Aram. (Dn. 6<sup>4</sup>; אֲחֵשָׁה, Hos. 10<sup>13</sup> & al.; in Heb. יִחְשַׁב, Jon. 1<sup>6</sup> †, and יִשְׁחַלֵּחַ, *thoughts*, Ps. 146<sup>4</sup> †, cf. & (עֲשִׂיָּוִן), Is. 41<sup>29</sup> 55<sup>7</sup> al.). עֲשָׂתוֹ, in view of the meaning of עָשָׂה, is a suspicious form; but the change to יִשְׁחַלֵּחַ would be very slight. & freely, εἰς χρόνον ἄρ' τακτὸν ἡτοίμαστο πρὸς ἐν ἡμῶν, taking no account of בָּח לְפִיר, and in χρ. τ. apparently thinking of לְעִתָּהּ for לְעִתָּתוֹ: hence Bi., cleverly, בָּח לְעִתָּתוֹ (so Be., only omitting שָׂרִי), "The prosperous despiseth the Almighty's time (of judgment: cf. 24<sup>1</sup>), At the appointed time (cf. Ps. 75<sup>3</sup>) his foot stands firm" (he does not dread it). Du. בָּח לְעִתָּתוֹ שָׂרִי נָכַח (תָּמִים הָיוּ לְפִיר בָּח לְעִתָּתוֹ שָׂרִי נָכַח, Du. בָּח לְעִתָּתוֹ שָׂרִי נָכַח, The perfect come to calamity, The prosperous despiseth times of destiny (foretold by prophets or apocalyptists: cf. 1 Ch. 12<sup>23</sup>, Est. 1<sup>13</sup>), For the appointed time his foot stands firm."

6. [יִשְׁלִי] G-K. 29<sup>l</sup>, 75<sup>u</sup>. The form יִשְׁלִי is, however, not necessarily (Be.) a *pausal* form (see, *e.g.*, Is. 21<sup>13</sup> תְּבַעֲיָהּ, 56<sup>13</sup> אֲחֵי, Jer. 12<sup>9</sup> הִתִּי, and it may (against G-K.) begin a sentence (Ps. 68<sup>23</sup> יִתִּי; and at least after —, Ps. 122<sup>6</sup> יִשְׁלִי). As the text stands, אֲחֵי שָׂרִי will be poet. for אֲחֵי שָׂרִי (Lex. 513<sup>b</sup>; Ps. 37<sup>16</sup> 58<sup>6</sup> 105<sup>26</sup> 116<sup>15</sup> 123<sup>4b</sup>); but Sgf. Bu. שָׁלוֹם אֲחֵי לִשׁ, though not in itself necessary, has the advantage of making <sup>a</sup>

and <sup>b</sup> uniform in construction. Be. supposes אלהים to be a tendentious correction of אלהים, and would read שמים לשדד אלהים, "wohl geht es denen die Gott trotzen"; but שדד is to *spoil, devastate*, which is much more than *trotzen*, and not a word likely to have been used with God as an object.

בַּחֲזוֹת] only here: the pl. with an intensive force: G-K.  
 124a, e; for the form, see Kō. ii. 201.

הִנֵּה (so Be.<sup>T</sup>; Be.<sup>K</sup>) Sgf. לֹא־חַבֵּא בְּאֵלָיו יְיָ [לֹא־אִשֶּׁר הוּא] for הָבָא, "hath brought (*or* swung) his hand against God." Du. לֹא־אִשֶּׁר חָבֵי אֱלֹהִים בְּיָדִי, "Who saith, Is not God in my hand?" but *is not* is חָבֵי (Gn. 27<sup>86</sup> is different); and this is merely the sense expressed by חָבֵי without emendation.

7a. תך] prob. from <sup>8a</sup>. Read with G Du. ותאמר לך, the fem. sg. by G-K. 145k. Me. Bu. om., as introduced by error from <sup>8a</sup>.

8. **שִׁחַ** [אוֹר שִׁחַ לֶאֱרֹץ] is usually *to muse*, with collat. idea of *complain* (v. on ג<sup>11</sup>); poet. for *talk*, Jg. 5<sup>10</sup>, Ps. 69<sup>18</sup> 105<sup>3</sup>, Pr. 6<sup>23</sup>. But in view of <sup>7a</sup> <sup>8b</sup> a syn. of רָשַׁע is greatly desiderated. Rd. either (Be.<sup>K</sup> Du.) אוֹר וְחֵלִי אֶרֶץ (Mic. 7<sup>17</sup>, Dt. 32<sup>24</sup> וְחֵלִי עָמָר), or (Hi. Sgf.) אוֹר שִׁחַ הָאָרֶץ, or (Kautzsch, Bu.) חֵלִי הָאָרֶץ (cf. Ew. *Lehre der Bibel* (1874), iii. 13; Di. (keeping שִׁחַ), (אוֹר שִׁחַ לֶחֵי הָאָרֶץ).

8b, 9 in 5 are from 9. Be. would omit them; but he does not explain what the antecedent to ~~we~~ in v.<sup>10</sup> would be.

9. עשתה זאת G-K. 20c.

אלה MSS 7 | יהודה

## II. Form of comparison, as 5<sup>7</sup>.

the reflexive ל: 5<sup>27</sup> 13<sup>1</sup>. ויטעם לו

12. **לִישָׁתוֹ** [בְּיָשָׁתוֹ] **לִישָׁתוֹ**, 15<sup>10</sup> 29<sup>8</sup> 32<sup>8</sup> †; **לִישָׁתוֹ**, 2 Ch. 36<sup>17</sup> †. Du., cleverly, but needlessly (for the sense comes to the same as when **לִישָׁתוֹ** is taken, as by Hi. Bu. RVm., as a quotation of the opinion of friends), **הָכִי שָׁנִים**.

13. עצה] Bu. "עָצָה (30<sup>21</sup>), or rhythmically better, and graphically easier, עֲצָה (Is. 40<sup>29</sup>)."

(F) וְאֵי יִבְנֶה . . . וְאֵי יִפְתָּח : אֵל [וְלֹא . . . וְלֹא . . .] 14  
 “nemo est qui . . . nullus est qui . . .”); but ~~אֵל~~ is equally  
 probable. Bi. Be. Du. suppose that originally the clauses



fore מִטָּר (cf. שוֹשִׁילָתָא, שׁ balteum), *bond* (from מִטָּר),—otherwise only in the pl., which indeed would here be an improvement (מִטָּרִי); and cf. 39<sup>5</sup> וְגִסְרֹת עֶרְוַת מִי פִתְחָהּ; Ps. 116<sup>16</sup>. So Di. Bu. Du. etc.

אֶסֶר [רִיחֶסֶר in the sense *gird* (Neh. 4<sup>12</sup> †) is an Aramaic usage (W. R. S.); cf. in 2 Ex. 12<sup>11</sup>, Jer. 1<sup>17</sup>, 2 K 3<sup>21</sup>; and PS. 321 אֶסֶר (3), 322 אֶסֶר (2), אֶסֶר (2).

אֶזְזֹר Not a “girdle,” such as was worn *above* the robes, but (W. R. Smith, *JQR.*, 1892, 289 ff.; *EB.* 1734), a *loin-cloth*, worn round the loins, and tied with a knot, and worn as an *under-garment*, next the skin (Jer. 13<sup>1-11</sup>, Is. 11<sup>5</sup>), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 5<sup>27</sup>; cf. the illustr. in Rawlinson, *Anc. Monarchies*, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 1<sup>8</sup>): *v.* further *Lex.* Here the אֶזְזֹר, as the *only* garment worn, is the badge of a captive or slave (a mark of the king’s limitation). Gr. Du. Ho. Be. St. אֶסֶר, *bands* (Jg. 15<sup>14</sup>); but if W. R. Smith’s explanation is correct, no change is needed.

19. מוֹלִיד in loose appos. to the sf. in עָשָׂה; cf. 25<sup>3</sup> 26<sup>7-9</sup>. This is better than to regard it as an accus. of state (Gn. 3<sup>8</sup> etc., 1 K. 14<sup>6</sup>; Dr. 161, *Obs.* 2; G-K. 118<sup>p</sup>).

אֶתְנִיחַ *firmly established*: “mighty” (EVV.) is a mere *quid pro quo*. אֶתְנִי (in form an “elative,” like the opp. אֶתְנִיב: G-K. 85<sup>b</sup>, 133<sup>a</sup>, n.) is another word (cf. on 9<sup>26</sup>), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings *mighty*, *strong*, *strength* are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediæval Jews, whom the translators of AV. often followed as their guide. But the Arab. *watana*, as Schultens showed (*Orig. Hebræa*, 1724, i. 8, ed. 2, 1761, p. 112 ff.), means to *be constant*, *permanent*, *unfailing*, esp. of water, but also of other things, as the ptcp. *wātin* of a *constant* friend (p. 110). This explains

the Heb. usage: thus נחל איתן, a *perennial, ever-flowing*, wady (Am. 5<sup>24</sup>, Dt. 21<sup>4</sup>); *permanent, enduring*, of a bow (Gn. 49<sup>24</sup>); of a secure, impregnable dwelling, Nu. 24<sup>21</sup> (|| שים בסלע), Jer. 49<sup>19</sup>; of a nation, whose numbers never dwindle or fail, *imperishable*, Jer. 5<sup>15</sup>; and here of men *firmly seated*, or *established*, in positions of dignity (*v.* further *Lex.*).

וּסְלָף דְּבָרִי צְדִיקִים Ex. 23<sup>8</sup> = Dt. 16<sup>19</sup> (of a bribe), Pr. 13<sup>6</sup> 19<sup>8</sup> וּסְלָף דְּבָרִי צְדִיקִים, אֲמַלְתָּ אִדָּם וּסְלָף, 21<sup>12</sup> 22<sup>12</sup> † וּסְלָף, Pr. 11<sup>3</sup> 15<sup>4</sup> †. The √ idea seems to be to *be crooked*; and so in Pi. to *pervert, subvert*, or *upset* (see *Thes.*; and Del. on Pr. 11<sup>3</sup>,—much fuller than Toy). Arab. *salafa* is to *go before, precede* (Lane, 1407 f.), which does not help us. Levy cites two passages from ט, Pr. 10<sup>10</sup> (סְלָף), *one who is crooked* with his lips = Heb. אָוִיל, and Est. ט<sup>11</sup> 6<sup>10</sup> וּסְלָף אֶחָדָם, the mouth *verdrehte sich*.

20. [מסיר שפה ל] after a vb. of removing is strange: but it can only mean *with regard to*: so Ps. 40<sup>11</sup> 84<sup>12</sup>.

21. מִזֶּה [מְצִיחַ], Is. 23<sup>10</sup>, Ps. 109<sup>19</sup> †.

אֲפִיקִים is elsewhere a *channel*, esp. of a stream (6<sup>15</sup> al.), or *tube* (poet. of a bone), 40<sup>18</sup> (see also on 41<sup>7</sup>),—apparently something that *restrains*, or *confines* (cf. הִתְאַפֵּק, to *restrain oneself*); but from this a sense such as *mighty* can be obtained only artificially (Di. “*der viel Umfassende, hier speciell der an Kraft Vielvermögende, Gewaltige*”). Read either (Bu.) אֲפִיקִים, *the strong* (9<sup>19</sup>, Is. 28<sup>2</sup> al.), or (Du.) אֲפִיקִים, *the mighty* (24<sup>22</sup> 34<sup>20</sup>), or (Be.) אֲפִיקִים, *the strong* (Aram., Dan. 2<sup>40</sup> etc.; otherwise in Heb. only Qoh. 6<sup>10</sup>: the vb. אֲפִיק, however, in 14<sup>20</sup>).

23. [מַשְׁגִּיא] *increasing*; see on 8<sup>7</sup>. 'ΑΘξ and 7 MSS מַשְׁגִּיא = מַשְׁגִּיא (v.<sup>10</sup>), causing to err, *misleading* (so Me. Sgf.; the ל, after a Hif., as Gn. 9<sup>27</sup> לִימַח א' יִמַח (Lex. 511b, c).

לָגֵרִים (2) the ל, as 5<sup>2</sup>. But 5 MSS לָגֵרִים, which may be right [cf. 8<sup>3</sup> n.].

[וַיִּנְחֵם] *and leads them away* (Di. De.); but this is doubtfully supported by 2 K. 18<sup>11</sup> (read rather here, with Hi., וַיִּנְחֵם בְּחַלְהוֹ וְ, “and set them in Halah,” etc.; and so 1 K. 10<sup>20</sup>): הִנְחֵם is everywhere else used in a good sense. Read וַיִּנְחֵם, though not (Hi.) in the sense of *settleth them* (which would need the *place* to be specified, as Is. 14<sup>1</sup> אֲדַמְתִּים עַל וַיִּנְחֵם, besides being unsuited to

the context), but in that of *leaveth them, forsaketh them* (|| וַיַּבְרִיחַ), which is the sense of הִנִּיחַ, when used absolutely, as Jg. 16<sup>26</sup>, Jer. 14<sup>9</sup> אֵל הִנִּיחֵנִי (so Wr.).

24. עַם] om. & Bi. Lag. Du.

דָּרַךְ [תְּהוֹרָה לֹא דָרַךְ] = a *pathless waste* (Dr. 164; G-K. 152u); cf. 26<sup>2</sup> 38<sup>26</sup> אִישׁ לֹא אָרַץ עַל הַמָּמָר, 2 S. 23<sup>4</sup> בִּקְרָ לֹא עֲבוֹת, a *cloudless morning*, Ps. 88<sup>6</sup> אֵל אֵין.

25. יִמְשְׁשׁוּ חֹשֶׁךְ *they feel darkness* (not, *grope in darkness*); מִשַּׁשׁ sq. acc., as Gn. 31<sup>34</sup> and Laban *felt about* all the tent (sq. ב, 25<sup>14</sup>, Dt. 28<sup>20</sup>).

חֹשֶׁךְ [וְלֹא אֹרֶךְ] is sometimes strengthened by the addition of וְלֹא אֹרֶךְ (Am. 5<sup>18</sup> 20, La. 3<sup>2</sup>): so the meaning might be simply "they feel darkness, and not light." לֹא abs. sometimes denies Gn. 29<sup>7</sup>, Nu. 20<sup>5</sup>, Is. 44<sup>19</sup>, Jer. 5<sup>13</sup> (*Lex.* 519a, b, δ), so the words (as a circ. cl.) might be rendered *and there is no light*, like 22<sup>16</sup> וְלֹא עוֹר (but many MSS here בְּלֹא), וְאֵין מִסְפָּר, Ps. 104<sup>25</sup> 105<sup>24</sup>; but לֹא alone, as <sup>24</sup>, would be better then (so Sgf. Du. Be.<sup>K</sup> Bu.), cf. (after a vb.) c. 34<sup>24</sup>.

וַיִּתְּעוּ & πλανηθεισαν δέ, whence Bi. Du. Bu. (in note) וַיִּתְּעוּ (Nif.: cf. Is. 19<sup>14</sup> וַיִּתְּעוּ לְשִׁעוֹר), avoiding the repetition from <sup>24b</sup>, securing the same subj. as in <sup>24</sup>, and making the line somewhat fuller.

## CHAPTER XIII.

1. כֹּל *i.e.* (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. & Bi. אֵלֶּה; but this is weak. 12 MSS, &<sup>253</sup> כֹּל אֵלֶּה; but "these things" is probably an addition (like *this* in EVV.), intended to limit "all" needlessly to what has just been said.

לָהּ the reflex. ל, as 12<sup>11</sup>.

3. אֵלֶּם אֲנִי as 5<sup>8</sup>.

הוֹכַח inf. abs., as 9<sup>18</sup>: G-K. 113d (not inf. c., 53k, with a?).

4. וְאֵלֶּם אַתֶּם strongly emphasizing the contrast between God and Job's friends. & Bi. Be. Du. St. וְאַתֶּם; Me. Sgf. אַתֶּם alone. וְאַתֶּם is more idiomatic than אַתֶּם; but it is decidedly weaker than אַתֶּם וְאֵלֶּם.

מַסְלִי plasterers of. מַסֵּל (14<sup>17</sup>, Ps. 119<sup>89</sup> †) is in Syr. (rare) to *foul*; in Talm. (Levy) to *smear* or *daub*; in Jer. 43<sup>9</sup> מַסֵּל is *mortar*; מַסֵּל, plaster, whitewash, Ezk. 13<sup>10, 11, 14, 15</sup> 22<sup>28</sup> is also evidently the same word. & freely *ιατροὶ ἄδικοι*.

אֵלֶּל worthlessness, (cf. Syr. ܐܠܠܐ, *weak, feeble, poor*; perhaps also in usage felt to suggest אֵל); so Zec. 11<sup>17</sup> רֹעֵי הָאֵלֶּל, a *worthless shepherd*, Jer. 14<sup>14</sup> (rd. אֵלֶּל, a *worthless divination*: usually in pl. of *worthless gods or idols*).

6. תּוֹכַחְתִּי & ἐλεγχόν τοῦ στόματός μου = תִּי, prob. rightly (Me. Bi. Wr. Di. Bu. al.).

7, 8. Notice the emphatic position of הָאֵלֶּל, וְהוּא, and לֹא before the verb.

תִּדְבְּרוּ . . . תִּדְבְּרוּ & λαλεῖτε . . . φθεγγεσθε [against the repetition in & Bi. see 8<sup>3</sup> n.]. φθ. [nowhere else in & of OT., nor anywhere in 'AΘΣ, renders דָּבַר, for which cf. only Sir. 13<sup>22</sup>, but it is] = תִּבְעֵץ, Ps. 78<sup>2</sup> 94<sup>4</sup>; and in view of אֵלֶּל, תִּבְעֵץ may be right (Be. Du.). תִּבְעֵץ is a poet. syn. of תִּבְעֵץ, implying

a *flow* of speech; and used in both a good (Ps. 119<sup>171</sup> תַּבְעֵנָה) and a bad sense (Pr. 15<sup>2</sup> וְפִי כַסִּילִים יִבְעֵי אוֹלָה שְׁמָתִי חַהֲלָה).

9. [בְּהִתְלַּח בְּאִנּוּשׁ תִּהְיֶה לּוֹ] הִתַּל (Gn. 31<sup>7</sup>, Ex. 8<sup>25</sup>, Jg. 16<sup>10, 12, 15</sup> †; Hof. הִתַּל; Is. 44<sup>20</sup> †) is Hif. of חָלַל\*; of this תִּהְיֶה, and (less correctly) יִהְיֶה, Jer. 9<sup>4</sup> †, are, as pointed, Hif. with the ה anomalously retained (G-K. 539). But 1 K 18<sup>27</sup> we have a Pi. מִהִּתְלַח †, in 17<sup>2</sup> the subst. הִתְלִים †, and Is. 30<sup>10</sup> מִהִּתְלַח †, which show that Heb. must have had a secondary verb הִתַּל formed from חָלַל; and in all probability the Pi. מִהִּתְלַח, יִהְיֶה, should be read here and Jer. 9<sup>4</sup> (see Stade, § 145e).

10. [פָּנִים] פָּנִים, *his face* (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators *read* פָּנִים; nor is the change necessary.

11. [שָׂאת] cf. 31<sup>23</sup>, Gn. 49<sup>3</sup>, Hab. 1<sup>7</sup>, Ps. 62<sup>5</sup> (not in all with quite the same *nuance*).

12. [זִכְרֵיכֶם] זִכְרוֹ is both a *memorial* (Ex. 12<sup>14</sup> al.), or thing calling something else to remembrance, and a *memorandum*, or thing worthy itself of remembrance (Ex. 17<sup>14</sup> בְּסֵפֶר זִכְרוֹ בְּסֵפֶר זִכְרוֹ, al.): in Est. 6<sup>1</sup> סֵפֶר זִכְרוֹת, book of things worthy of remembrance, as records; here, things worthy of remembrance, as *dicta* to be appealed to, common-places, apophthegms, stock instances.

[לִגְבֵי חֹמֶר גְּבִיכֶם] = “*become bosses of clay*,” the ל, as often, denoting *transition into* (Lex. ל 4), usually with a verb, as שָׁם, נָחַן, חָיָה, etc., but occasionally in poet. and late Heb. without one (*ib.* 512b), as Mic. 1<sup>14</sup> בָּתִּי אֶכְיֹב לְאַכְזָב, Hab. 1<sup>11</sup> וְזוֹ חֹלָה לְאַלְהֵי זֵד, Zec. 4<sup>7</sup>, La. 4<sup>3</sup>.

[גְּבִיכֶם] גֵּב is prop. the *back* (Ps. 129<sup>3</sup>), then the back, *i.e.* the boss or “buckle,” of a shield (15<sup>20</sup>), and hence Ges. *Thes. propugnaculum, arx*, comparing Arab. ظُحْر, *back* (also used of the *back* of a shield), in the same sense, as Hariri, *Cons.*, p. 85, de Sacy, “ut corroboretur *dorsum* eius in litigando, *i.e.* validum praesidium habeat.” Perhaps, however, Du. Bu. are right in giving גֵּב here the more obvious sense which it has in 15<sup>20</sup>, the *boss* of a shield, fig. for *defence*.

13. [הִחְרַשְׁנוּ מִמֶּנִּי] the opp. הִחְרַשְׁנוּ אֵלַי, Is. 41<sup>1</sup>; cf. Ps. 28<sup>1</sup>, 1 S. 7<sup>3</sup>.



אני] note the emph. position; cf. Jg. 8<sup>28</sup>, 2 S. 12<sup>28</sup> 17<sup>15</sup>, Jer. 17<sup>18</sup> 21<sup>6</sup> (Dr., *Tenses*, p. 202).

מה] idiom. for our "what will" (lit. *somewhat, aught*, 1 S. 19<sup>8</sup> al.; *Lex.* 553<sup>b</sup>, 3); cf. 2 S. 18<sup>28</sup> אני נם ארצהנא נם ארצהנא, ויהימה ארץ. Bi. Du. Klo., taking back מה על from <sup>14</sup>, ויעבר עלי, מה על מה, "Und komme über mich *was und was!*" lit. *was su was*; cf. Ezk. 7<sup>28</sup> חזק על חזק, Jer. 4<sup>20</sup>. The proposal is clever but venturesome.

14. על־מה רג] Why should I take my flesh in my teeth, and put my life in my hand? This, understood in the natural sense of the idiom in <sup>b</sup>, would mean, Why should I hazard, or *imperl*, my life (see Jg. 12<sup>3</sup>, 1 S. 19<sup>8</sup> 28<sup>21</sup>, cf. Ps. 119<sup>109</sup>) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di.<sup>1</sup> De. explain the phrase as meaning, Why should I make a desperate attempt to *save* my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, *at all adventures* (lit. *super quidquid fuerit = whatever happens*); but this is a highly questionable sense of על מה. It is far better, with M<sup>g</sup>. Di.<sup>2</sup> Bu. al., to omit על מה (which is not expressed by א) as dittographed from <sup>12b</sup> עלי מה. [If על־מה be omitted the v. is in the normal 3:3 rhythm.]

15. לא] so Kt.; לו, Qrê, 'A SUT, Saad. (Α εὐ με χειρώσεται ὁ δυνάστης ἐπεί καὶ ῥηκται [החל]).

לֹא (לו) has been very differently understood: יחל is to *wait* (as of rain, not waiting for man's command, Mic. 5<sup>6</sup>), esp. to *wait expectantly*, c. 14<sup>14</sup>, Is. 42<sup>4</sup> 51<sup>5</sup> al., usually sq. לו or לא; here, 6<sup>11</sup> and Ps. 71<sup>14</sup> abs., and so nearly = *hope*. Hence (1) *I do not wait* (pregn.; sc. for anything better), virtually = *I have no hope* (Me. Bu. RVm.<sup>2</sup> [Dr., *Book of Job in the Revised Version*, p. 37, n. p]); (2) *I do not wait* = *I need not wait* (Di.), i.e. I do not *wait* for my fate, I am sure of it (so virtually Da. RVm.<sup>2</sup>, *I will not wait*, i.e. I will not wait for a more distant death, it is close at hand); but יחל seems always to be used of waiting *hopefully* (for help, etc.); (3) Du., I cannot *hold out*, endure my present condition longer, "as in 6<sup>11</sup>"; but this is not really the meaning of יחל in 6<sup>11</sup>; (4) with לו, *For him* do I

wait (Del., cf. RVm.<sup>1</sup>), *i.e.* I am only waiting for Him to give me my death-stroke; but יחל never occurs in the sense of *waiting for* anything evil (contrast 30<sup>26</sup>).

יִקְטֹלְנִי קטל is an *Aram.* word; elsewhere in Heb. only 24<sup>14</sup>, Ps. 139<sup>19</sup> †; with קָטַל, Ob. 9 †.

17. שִׁמְעוּ שְׁמוֹעַ] So 21<sup>2</sup> (+ מלחי, as here), 37<sup>2</sup>, Is. 6<sup>9</sup> 55<sup>2</sup> †; G-K. 113<sub>n</sub>.

יְהִי אֱמֻנָה] Both the √ and the form are Aramaic. תִּהְיֶה (= יְהִי, common in ℣ and Syr.; oft. = חָנַד) in Heb. only 15<sup>17</sup> 32<sup>6</sup> 36<sup>2.10.17</sup>, Ps. 19<sup>5</sup> † and prob. 52<sup>11</sup>: אֱמֻנָה (properly אֱמֻנָה; hence Lag. Bu. here אֱמֻנָה) is an inf. Afel (cf. Dn. 2<sup>10</sup> לְהַחֲרִיץ), used as a subst.; cf. Dn. 5<sup>12</sup> אֱמֻנָת אֱחִיָּה, the *declaring* of riddles: Ps. 49<sup>2</sup> ℣ דַּא שְׁמַעוּ אֱמֻנָתָא דַּא, hear this *declaration* (teaching); for the form in Heb., see G-K. 85<sub>b</sub> (אֱמֻנָה), 85<sub>c</sub> (הִנֵּפֶת; inf. from הָנַף, formed on the *Aram.* type, cf. הִחַדָּה, Dn. 5<sup>20</sup>). & ἀναγγεῖλω = אֱמֻנָה; so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + באני, but without a vb.) cf. 15<sup>21</sup> and 2 S. 22<sup>7</sup>; but in the latter case תבא has almost certainly dropped out (see Ps. 18<sup>7</sup>, and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. עֲרַכְתִּי] [עַד to arrange, set in order (*e.g.* pieces of wood, (the dishes on) a table, (the line of) battle) is used with מֵלֵךְ as the expressed object in 32<sup>14</sup> (|| חָשִׁיב, to answer), and probably, with the same or a synonymous word understood but not expressed, in 33<sup>5</sup> (|| חָשִׁיב) 37<sup>19</sup> (|| אִמְרָ ל) of careful, well-arranged speech. עַד מִשְׁפָּט might, therefore, well mean to set forth, or state a legal case, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23<sup>4</sup>, where the parallel is particularly noticeable—אֶעֱרַכָּה לִפְנֵי מִשְׁפָּט וְאִי אֶמְלֵא תוֹכְחוֹת. For the use of מִשְׁפָּט, not of legal decisions, but of *pleadings*, cf. 1 K. 3<sup>11</sup>; and for a somewhat analogous use of עַד, cf. 2 S. 23<sup>5</sup> עֲרַכָּה . . . בְּרִית, a covenant (of which the terms are) fully and duly set forth (Dr. *ad loc.*). The phrases in 23<sup>4</sup> and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has

not yet stated his case, and is still in v.<sup>22</sup> only on the point of doing so. Hence Budde, *e.g.*, renders here by “ich habe die Verhandlung gerüstet,” in 23<sup>4</sup> by “darlegen wollt’ich vor ihm das Recht.” This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, *I foresee the result of the legal argument*,—an admirable parallel, it is true, to v.<sup>18b</sup>, but a meaning that is very hazardingly based on a doubtful interpretation of the difficult phrase עָרַכִי הַדִּינִים in *Pirke Abhoth*, 1<sup>8(9)</sup>.  $\mathfrak{E}$  renders ἔδοξεν μοι εἰπεῖν τοῦ κληματος μου, reading קִרְבִּי instead of עָרַכִי; reading with  $\mathfrak{E}$  and pointing עָרַכִי we should obtain the phrase used in Is. 41<sup>21</sup>; but this, too, might be open to the objection, for what it is worth, that v.<sup>18</sup> would anticipate v.<sup>22</sup>.]

מִשְׁפָּטִי rd. מִשְׁפָּטִי, with  $\mathfrak{E}\mathfrak{S}$ , 1 MS<sup>K</sup> Du. [Even if מִשְׁפָּטִי be read, the phrase remains virtually identical with that in 23<sup>4</sup> (see last n.), and it is noticeable that Bu., who translates differently in 23<sup>4</sup> and here, argues in favour of  $\mathfrak{H}$  here and consequently of exact identity of phrase in the two passages.]

19. . . . מִי הוּא יִרְשָׁעִנִי as Is. 50<sup>9</sup> מִי הוּא יִרְשָׁעִנִי; see on 4<sup>7</sup> (*Lex.* 216b).

21. [הֲרִיחָק] G-K. 299.

[תִּבְעַתְנִי] as 7<sup>14</sup>.

22. [וְהִשִּׁיבֵנִי] *and answer me*: lit. *turn me back* (*sc.* with a word; see Dr. on 2 S 3<sup>11</sup>); with omission of דָּבָר, as 20<sup>2</sup> 33<sup>5, 22</sup>, 2 Ch. 10<sup>16</sup> (|| 1 K. 12<sup>16</sup> + דָּבָר); cf. Dn. 3<sup>16</sup> (Aram.).

23.  $\mathfrak{E}$  πόσαι εἰσὶν αἱ ἁμαρτίαι μου καὶ αἱ ἀνομίαι μου; ἔδοξαξόν με τίνας εἰσὶν; surely reads \* as  $\mathfrak{H}$ , and expresses מִשְׁעֵי חַטָּאתִי by τίνας. [Attempts to emend (Be. Du.)  $\mathfrak{H}$  on the basis of  $\mathfrak{E}$  are therefore ill-advised. Still the recurrence of חַטָּאת and חַטָּאתִי in the same v. are “not exactly an elegance” (Bu.), and some corruption earlier than  $\mathfrak{E}$  is not improbable.]

25. [וְחֵטְא] before an indetermin. noun is very anomalous (G-K. 117c; Ew. § 277d (2); Dav. § 72, R. 4): rd. prob. חַטָּא (Be. Bu.); and cf. Kō. 288g. If correct, חַטָּא will point to the particular piece of chaff symbolizing Job.

26. [כִּי] not *for* (RV.), but *that* after a question implying surprise or deprecation; as, *e.g.*, 6<sup>11</sup> 7<sup>12, 17</sup>, Gn. 20<sup>9</sup>, Is. 22<sup>1</sup>; *Lex.* 472b.]

27. וְהָשִׁים] the jussive is out of place: rd. וְהָשִׁים (Dr. 171, 174; Bu.). G-K. 109<sup>k</sup> allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

סד] 33<sup>11</sup> † (a quotation from here). Syr. ܣܕܐ, wooden stocks; in Acts 16<sup>24</sup> ܣ for τὸ ξύλον (as Jb. 33<sup>11</sup> ܣ for סד). Cf. מַחֲסֶכֶת and צִנָּן.

מַחֲסֶכֶת] חק is to cut in, grave, carve: hence Pu. מַחֲסֶכֶת, carved work, 1 K. 6<sup>26</sup>, Ezk. 8<sup>10</sup>; and חתקה (only here), to cut in or grave for oneself (cf. חתפשט, to strip off for oneself, החפתח, sibi solvere; G-K. 54f); i.e. thou incisest or makest thee a line against (= about) the soles of my feet, fixest limits for them which they may not pass. Du. regards רגלי as repeated by error from א, and pointing שְׁרָשִׁי renders, "Thou makest thee a groove about my root," supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line 14<sup>5c</sup>, so as to form a couplet: Thou fixest its limit (הָקִין) that it cannot pass.

28. And he—a man thus miserably treated (<sup>27</sup>)—crumbles away like a rotten thing—in particular (see on 5<sup>3</sup>) worm-eaten wood,—and like a moth-eaten garment. ܣ ܠܐ ܕܫܟܝܢ, ܣ ܠܐ ܕܫܟܝܢ, like a wine-skin, i.e. ܦܪܩܬ, Aram. ܦܪܩܬ, Gn. 21<sup>14</sup> 15. 19 ܣ, ܣ ܠܐ ܕܫܟܝܢ, for ܦܪܩܬ; for בַּלָּה of a water-skin, cf.

Jos. 9<sup>4</sup> ܦܪܩܬ. Be. adopts this reading; but ܦܪܩܬ yields a perfectly satisfactory sense. The 3rd person, following the 1st in v. <sup>27</sup>, is, however, somewhat awkward; and hence v. <sup>28</sup> has been supposed to be either misplaced—Me. would place it after 14<sup>2a</sup>, Sgf. after 14<sup>2b</sup>, and Bi. after 14<sup>3</sup>, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.'s explanation of 13<sup>27c</sup> 14<sup>5c</sup>, הוא must be rendered it, and will refer to the "root" of <sup>27c</sup>. For ܦܪܩܬ (not ܦܪܩܬ, as is general when the subst. is not defined by an adj. or rel. cl. following), cf. 14<sup>2</sup> 6 16<sup>14</sup> 31<sup>18</sup> 38<sup>8</sup> (Di.); and see G-K. 1260, p; Lex. 207b, f.

## CHAPTER XIV.

2. [נָצַח] could also (cf. נָצַח in *δ*) be pointed as impf. נָצַח; in this case the construction is exactly as in v.<sup>10</sup>, the first following impf. with *waw* consec. being in accordance with Dr. § 80, the second with Dr. § 76, β; in נָצַח the vb. is pf. of experience (Dr. § 12) followed by the impf. with *waw* consecutive (Dr. § 80). It is not certain that נָצַח (*ἀνθος ἀνθησεν*) read differently from נָצַח: in any case it is unnecessary to substitute נָצַח (Wr.) or נָצַח (Be.) for נָצַח; for נָצַח is used of plants (1 K. 5<sup>18</sup>, Is. 11<sup>1</sup>): like מָלַל (of plant life, e.g. Ps. 90<sup>6</sup>) it is here used figuratively of men, as are מָלַל in 24<sup>24</sup> and נָצַח and נָצַח in Ps. 92<sup>8</sup>.]

[הִפְּסֵל] We have parallel forms in 18<sup>16</sup> הִפְּסֵל, 24<sup>24</sup> and Ps. 37<sup>2</sup> הִפְּסֵל; cf. הִפְּסֵל הִפְּסֵל, Ps. 90<sup>6</sup>. It has been questioned whether the first four of these forms are Kal, from מָלַל\*, to *droop*, *languish*, cogn. with אָמַל, or Nif., from מָלַל, parallel to מָלַל (cf. Ps. 58<sup>8</sup> הִפְּסֵל; Ps. 118<sup>10</sup> 11. 12 בִּשְׁמִי כִי אָמַלְתִּי, to *cut off* (Ps. 90<sup>6</sup>, with the implicit cogn. ptcp. as subject, הִפְּסֵל). The latter rendering seems the more probable. מָלַל is more naturally connected with מָלַל than with אָמַל; and while in many of the passages either sense would suit, in Job 24<sup>24</sup> *be cut off* is more suitable than *droop*; and to *be cut off* is such a common fate for grass that the objection that to *droop* or *languish* is what more normally happens to it, does not amount to much. נָצַח ἐξέτεσεν = הִפְּסֵל, and *fades away* (see Is. 28<sup>1</sup> τὸ ἀνθος τὸ ἐκτεσόν = נָצַח, 40<sup>8</sup>), which might well be the orig. reading; so Du.

3. [וָחָוִי] נָצַח, Me. Di. Wr. Bi. Be. Bu. Du. וָחָוִי, in better agreement with the context. For the emphatic position, cf. Gn. 12<sup>13</sup>, 2 S. 12<sup>9</sup>, 1 K. 1<sup>6.36</sup>, Is. 57<sup>11</sup> 58<sup>2</sup>, Jer. 9<sup>3</sup>, Ezk. 22<sup>12</sup>, Hos. 2<sup>15b</sup>: see further examples in Dr.'s n. on 1 S. 15<sup>1</sup>.

4. [כִּי יִתֵּן] followed by an accus. of the thing longed for, as Dt. 28<sup>97</sup>, Ex. 16<sup>3</sup> al. לֹא אֲחֹרֶר is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.<sup>1-2</sup> Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens<sup>b</sup> by prefixing מִתְּפִאֲוֹת, "not one is *without* sin"; but this strains unduly the מִן.

5. חֲקֵן (Kt.) חֵן is originally something *cut in* (Is. 22<sup>16</sup> חֲקֵי בַסֶּלֶע מִשָּׁן לוֹ), and so something *incised*, or *engraved*, on stone or metal, *i.e.* a *statute*; then more generally something *prescribed*, in many different applications (*Lex.* 349) as a *prescribed allowance* of food (Gn. 47<sup>23</sup>, Pr. 30<sup>8</sup>), a *prescribed due* (Lv. 6<sup>11</sup>), here and v.<sup>18</sup> a *prescribed limit* in time (on the question whether it also denotes a *prescribed limit* in space, see phil. n. on 26<sup>10</sup> 38<sup>10</sup>).

עָשִׂיתָ & ἔθαξ, Σ ἔταξας, ὅν constituiisti, which point to עָשָׂה; so Be. Bu. Du. There occurs indeed in 28<sup>96</sup> בָּעֵשֶׂתוֹ לְמִטֶּר חֵן, but חֵן has not there the same meaning as here.

6. [מֵעַלָּיו] *from upon* him,—that thy unfriendly eye may rest *upon* him no more; cf. *e.g.* 9<sup>24</sup>, Ex. 18<sup>23</sup>, Am. 5<sup>23</sup>, Jon. 1<sup>11</sup> (*Lex.* 758δ, b).

לְיִחְדָּל [יִחְדָּל] is to *cease* (v.<sup>7</sup> <sup>and</sup>), *desist*, *forbear*; the meaning to *cease* (sc. from labour), *rest*, is very doubtful; the only parallel being 1 S. 2<sup>5</sup>, where, however, חֲדָלָהּ עָלָיו should almost certainly be read for חֲדָלָהּ עָלָיו. Read יִחְדָּל, and *desist*, *forbear* (Am. 7<sup>5</sup> al.); so Bu. Be.<sup>K</sup> St.; Gr. לוֹ יָנַח, *that he may have rest* (impers., as 3<sup>13</sup>); but it is not certain that ἵνα ἡσυχάζῃς represents this.

[יִרְצָה . . . יוֹמוֹ] רָצָה, *to take pleasure in*, *enjoy*, with the acc., *e.g.* Ps. 102<sup>15</sup>, יוֹמוֹ here virtually = *his* (finished) *day*—the hour toward sunset when he receives his wages (Dt. 24<sup>15</sup>) and rests (7<sup>14</sup>).]



out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument וְאֵין is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both *Where is he?* and *He is not* must be understood with the same tacit limitation, "Where *on earth?*" and "not *on earth.*" מִי, מֵאֵי, and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (*no one, no where, not, etc.*); see, e.g., 20<sup>7</sup> מֵאֵי.

II. Varied from Is. 19<sup>6</sup> וְנָהָר וְנָהָר יִיבֶשׁ (of the *future* decay of Egypt, the ים and the נָהָר being the Nile): the poet applies the words more generally, ים having no doubt the sense of an inland sea or lake (as, e.g., in כְּנַרְתַּי (ים)). Di. Be. Du. strike out the v. as (Du.) a "thoughtless marginal citation on 19a<sup>b</sup>, to which (after 19c) 19a also belongs: both, forgotten by a scribe, in the end found their way here": Du. thus omits <sup>11</sup> altogether, makes 19a. b. 12b. c the quatrain here, and 19c. 12a. 20a. b the quatrain after 18a. b. 19a. b. But these transpositions are violent: 12a is much more forcible where it is than after 19c; and the comparison in <sup>11</sup>, so far from breaking the connexion between <sup>10</sup> and <sup>12</sup>, forms an effective introduction to <sup>12</sup>, and justifies the reinforcement, in different words, of the thought of <sup>10</sup>. For the comparison expressed by the † *adaequationis* in <sup>12</sup>, see 19c, Pr. 25<sup>25</sup> 26<sup>14</sup> al.; *Lex.* 253a.

אָזַל] The common Aram. word for *go*—in Heb. here, Dt. 32<sup>26</sup>, 1 S. 9<sup>7</sup>, Jer. 2<sup>36</sup> (text doubtful, but not certainly wrong: see Dr., *Jer.*, p. 339f.), Pr. 20<sup>14</sup> †, usually with the force of "*go away.*"

12. בָּלִי בָלִי occurs before a subst. in Is. 14<sup>6</sup> †, סָפַח בָּלִי; and לְבָלִי, מְבָלִי often before an inf. (so, no doubt, עַד בָּלִי, Dr. on Dt. 3<sup>3</sup>; *Lex.* 117a). Is. 14<sup>6</sup>, and the fact that the inf. is a subst., may defend בָּלִי here; but בָּלִי is much more frequently used to negative a subst.; and we have twice עַד בָּלִי: Ps. 72<sup>7</sup> יָרַח בְּלִי, Mal. 3<sup>10</sup> יְרֵי בְּלִי. Ἐ ἕως ἂν ὁ οὐρανὸς οὐ μὴ συντραφῇ (Ἔ donec non consuetur),—prob. a paraphrase: Ἄ ἕως ἂν κατατρίβῃ (whence Ὡ donec alteratur), ΣΘ Ἐ ἕως παλαιώθῃ, Σ<sup>H</sup> מְבָלִי נָחַל מְבָלִי, Σ—all = עַד בָּלִי שָׁמַיִם (for Ἄ see Gn. 18<sup>12</sup>, Is. 51<sup>6</sup>, Field) till the heavens





My transgression is sealed up in a bag (Hos. 13<sup>12</sup>); And thou plasterest over (13<sup>4</sup>) my iniquity (keepest it securely fastened up till the day of reckoning)." In the latter case they will be rendered: "For then thou *wouldest* number my steps (and see that I made no slip"; cf. 31<sup>4</sup> "Doth not *he* see my ways, and number all my steps?" also "I would declare unto him the number of my steps," in 31<sup>27</sup>); "Thou *wouldest* not keep watch upon my sin; My transgression (*would be*) sealed up in a bag (to be brought out and remembered no more), And thou *wouldest* (וַחֲסֹם) plaster over (whitewash, fig. for palliate) my iniquity." But [the first of these two interpretations was adopted in *The Book of Job* (1906)].

18. נָבֵל [הָרִי נֹפֵל יְבוֹל] usu. of a flower or leaf, seems to combine the ideas of *fading* and *falling*; cf. Is. 1<sup>80</sup> כִּי תַחֲיוּ נָבֵלָה נֹפֵלָה, *fading and falling* in regard to its leaf, 28<sup>1</sup> וְצִיץ נֹבֵל, 34<sup>4</sup> the heavens will rot and be rolled up like a scroll, וְכָל צִבְאָם יְבוֹל בְּנֵבֶל עֵלָה עֹנֵן וְנִבְלָה סִתְמָנָה, Ps. 1<sup>3</sup>; fig. of the earth, to *wither*, Is. 24<sup>4</sup> וְאֵבֶלָה נִבְלָה הָאָרֶץ; to *sink down exhausted*, Ps. 18<sup>46</sup> בָּנִי נִכְרַ יְעֹלִי, Ex. 18<sup>18</sup> (Jethro to Moses) נָבֵל חֲבַל גַּם אֹתָהּ גַּם הָעָם חֹה אֲשֶׁר עִמָּךְ; it is thus rather a strange word to apply to a mountain (RV. "cometh to nought" is too free a version). Still it might perhaps be used figuratively for *crumble away*. So Di. De.: "But a mountain falling *crumbleth away*"; Du. יְבוֹל, "But even a mountain *crumbleth away*" ("the 'even' is implied by the emph. position of הָרִי and צֹהַר"). & both express נָפַל for יְבוֹל; hence Lag. Sgf. Be. Bu. נָפַל, "But a mountain *surely falleth* (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) נֹפֵל יְבוֹלָה, a fallen mountain (נֹפֵל, as Dt. 21<sup>1</sup> al.) *weareth away* (cf. on v. 13). [There are indications in the MS that Dr. doubted whether נָפַל, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

נָפַל [יעתק] & παλαιωθήσεται, from the Aram. sense of the √; see on 21<sup>7</sup>.

19. שְׂחֹקֵי] Ex. 30<sup>36</sup> (ingredients of incense); Ps. 18<sup>48</sup> =

2 S. 22<sup>48</sup> (fig. of foes) †. Syr. ܠܡܝܬ, oft. for *συμριβειν*.

For the *order* (obj., vb., subj.), Dr. 208. 1; G-K. 142. 2a.

תשמת with ספחיה, the plur. being construed as a collective (G-K. 145<sup>k</sup>); cf. 20<sup>11</sup> 27<sup>30</sup> 30<sup>15</sup>, Is. 34<sup>18</sup> 59<sup>12</sup>, Ps. 18<sup>86</sup> 37<sup>81</sup>. Upon the same principle, the suff. in ספחיה refers to סים (G-K. 135<sup>p</sup>, though all the instances cited are not certain); cf. c. 39<sup>15</sup>. But ספחיהם would be certainly better.

ספידיה] *their overflowings*: Arab. *safaha*, to *pour out* (e.g. blood, Qor. 6<sup>140</sup>); Is. 5<sup>7</sup> סִפֵּחַ †, *shedding* (of blood); ספח also, if rightly explained as meaning properly growth from *spilled* grain (Lv. 25<sup>5</sup> ספח קציר, <sup>11</sup>; 2 K. 19<sup>20</sup> = Is. 37<sup>30</sup> †), will be from the same √. Gr. Bu. Be.<sup>K</sup> סחיפה, supposed to mean a *prostrating*, violent rain, a "cloud-burst," from סחף, a √ rare in Heb. (Jer. 46<sup>15</sup> si vera l., Pr. 28<sup>3</sup> סחף ספר †), but common in Syr., in the meaning to *throw down* (e.g. a house, for *καθαιρειν*; = *ἐδαφίζω*, Lk. 19<sup>44</sup>; PS. 2590 f.). As, however, there is no evidence that סחף was confined in Heb. to the prostrating effects of *rain*, the supposition that סחיפה meant specifically a "cloud-burst" is precarious.

20. תתקפדו. 15<sup>24</sup>, Qoh. 4<sup>12</sup> †; cf. חֲקֵה, Est. 9<sup>20</sup> 10<sup>3</sup>, Dn. 11<sup>17</sup> †. Aramaic חֲקֵה, *be strong* (Dn. 4<sup>8-17</sup> al., Tgg. Syr.), and, except here and 15<sup>24</sup>, only in late Hebrew. The sf., as in יכלתיו, Ps. 13<sup>5</sup>; G-K. 117u.

תשמה] *משה* would be better.

21. ויכבדוהם ולא יצער, opp. to יצער, as Jer. 30<sup>10</sup>, ויכבדו, *they come to honour* (RV.), [so here in exact antithesis to *יכבדו*, *they come to honour* (RV.), יצער means *they come to dishonour*; cf. *ܠܡܝܬ* = *αἰσχος*, Mt. 13<sup>57</sup>; סֶן זָכַב, "sown in dishonour," 1 Cor. 15<sup>48</sup>].

למו] the accus., as Ps. 73<sup>17</sup>; cf. 9<sup>11</sup>.

## CHAPTER XV.

2. [הַחֲכָם יַעֲנֵה דַעְתִּירָחוֹ] usage would admit of דַעְתִּירָחוֹ defining the answer given (cf. Gn. 41<sup>16</sup>, Pr. 18<sup>22</sup>, Neh. 8<sup>6</sup>), in which case we should render, *should a wise man (i.e. Job) make reply with windy knowledge*: or of being that to which the reply is made (cf. 32<sup>12</sup> 40<sup>2</sup> and probably 33<sup>13</sup>): then render, *should a wise man (i.e. Eliphaz) make reply to (such) windy knowledge* as Job has given utterance to. Parallelism favours the former rendering.]

3. [הוֹכִיחַ] The inf. abs., defining *how* the actions mentioned in <sup>2</sup> take place, as often (G-K. 113*h*).

[יִסְכֵּן] in the sense of to *benefit, profit*, or (34<sup>9</sup>) *gain profit*, only in Job (22<sup>2</sup> 34<sup>9</sup> 35<sup>3</sup>).

[וּמִלִּים] & *ἐν λόγοις*, reading, perhaps, *בְּמִלִּים* (without *waw*); but & is perfectly possible, and an instance of the force of a prep. (here ב in בְּרַבֵּר) extending from one line of a distich to another; G-K. 119*h*h.]

6. [יַעֲנֵנִי] “with the fem. dual, as Pr. 5<sup>2</sup> 11<sup>16</sup> 26<sup>23</sup>, Ps 11<sup>4</sup>” (Di.); G-K. 145*u*.

7. Wast thou the first (syntactically, “*as* a first one,” accus. defining תְּחִלָּה, G-K. 118*q*; cf. Is. 65<sup>20</sup>) born to be a man? (אָדָם, accus. of product: 11<sup>12</sup> 22<sup>16</sup>, Mic. 3<sup>13</sup>, Is. 24<sup>12</sup>; G-K. 121*d*).

[רְאִישׁוֹן] “exhibits a double orthography, the phonetic with י, the etymological with א” (Du.); cf. רְאִישׁוֹנָה, Jos. 21<sup>10</sup>, and G-K. 23*c*. The same orthography (רְאִישׁוֹן) is found always in the Sam. Pentateuch, Gn. 8<sup>13</sup> 13<sup>4</sup> etc. (Kö. ii. 225*n*).

8. [הַבְּסוּד] Cf. 22<sup>13</sup>; and see G-K. 100*l*.

[הַבְּסוּד אֱלוֹהִים תִּשְׁמַע] סוּד means (1) *familiar, confidential converse, secret*; cf. Am. 3<sup>7</sup>, Pr. 11<sup>13</sup> 25<sup>9</sup>; (2) a company or circle who talk confidentially to and exchange secrets with one

another, and so sometimes *a council*; cf. Jer. 6<sup>11</sup> 15<sup>17</sup>; and in this latter sense and combined with יהוה or אלה (Jer. 23<sup>18</sup> 22, cf. Ps. 89<sup>8</sup>), סוד means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. שמע ב is occasionally (37<sup>2</sup>, and, perhaps, Gn. 27<sup>5</sup>) an intensified mode of expressing what is commonly expressed by שמע with the acc. (cf. *Numbers*, p. 123); if so intended here, we may render, *Wast (or art) thou listening to the secret council of God?* otherwise render, (*Being, or standing*) *in the council of God, wast (or art) thou a listener?*

[ותגרע . . . תשמע] the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. 1<sup>26</sup>) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—*art thou wont to be a listener*. In either case ותגרע may have been intended to be not co-ordinate as in גרע, but consecutive ותגרע—*didst (or dost) thou listen, and (so) draw to thyself*.]

10. [קב] The vb. שָׁבָה in 1 S. 12<sup>2</sup> †, and שִׁבָּה often (Gn. 42<sup>28</sup> etc.); but the ptc. שָׁב only here, as in Bibl. Aram. (Ezr. 5<sup>6</sup> 9 6<sup>7</sup> 8. 14 †; = *elders*). קב, Syr. ܩܒ (from ܩܒܐ), are both common.

[ישיש] see on 12<sup>12</sup>.

[כביר] see on 8<sup>2</sup>.

[ימים] acc. of respect, *in regard to* (Anglicæ “in”; Germ. “an”): Dr. 193, 194 (pp. 258 n., 259 n.); G-K. 131q (rather badly classed under “apposition,” though qualified as apposition “in the wider sense”; notice, however, §§ 131p and 118m).

11. [לֵאמֹס] אֵם, *gentleness*; as adv. acc., 1 K. 21<sup>27</sup> אֵם יְהוָה †; with the ל of norm or state, as in לֵבִיָּה (Lex. 516b); here ל before the tone syll., elsewhere אֵם, 2 S. 18<sup>5</sup>, Is. 8<sup>6</sup>; לֵאמֹס, Gn. 33<sup>14</sup> †.

12. [יחזקן] Either רחם † is a by-form of רחם, or יחזקן must be read with 5 MSS. רחם is common in Arab. Aram. and NH. in the sense of to *make a sign*, whether by the eyes, or in other ways, and likewise more generally to *hint at, signify* (e.g. in

interpretation, as "this *signifies* a great mystery"); thus Pr. 6<sup>18</sup> § for בָּרָה, *maketh signs* with the fingers, 10<sup>10</sup> § for קָרָן in עֵץ בָּרָה, often for (δια)νεύω, as Lk. 1<sup>22 62</sup>; see also Is. 3<sup>16</sup> § (כַּסְנוֹ) for (מִשְׁקָרוֹ), and *Shabb. 62b ap. Levy*; Is. 58<sup>9</sup> § מִרְמָו בִּאֲזָנָיו, Gn. 44<sup>19</sup> § פָּא-י. לִמְנָשָׁה רָמָן יוֹסֵף *made a sign* to Manasseh. To judge from usage elsewhere רָמָן (רָמָן) here will denote not directly the movement of the eyes in passion (e.g. *flash*, or *roll*), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes *hint at*?" Bu. (after Rsk. Hfm.) suggests יִרְמָן (so 1 MS), which would suit the context well, and may be right; cf. Pr. 6<sup>17</sup> עֵינַיִם רָמוֹחַ, 30<sup>18</sup> דֹּר מִדְּרָמוֹ עֵינַי תַּעֲפִי יִשָּׂא.

13. [וְהִרְצֵאתָ] after כִּי חָשִׁיב the *waw* consec. is required (Dr. 115, s. v. כִּי): either, therefore, the *mil'el* tone is exceptional (Dr. 111. 4, *Ods.*; cf. G-K. 494), or, as we always elsewhere have וְהִרְצֵאתָ, וְהִרְצֵאתָ, וְהִרְצֵאתָ should be read.

[מִלֵּן] as this is a weak word, Du. would read מִרְ, comparing 23<sup>2</sup>.

15. [וְנָפַי] so 25<sup>5</sup>, La. 4<sup>7</sup>; see G-K. 676e.

16. [נִתְעַב] the Nif. ptc., with gerundial force, = *abominable*; G-K. 116e.

[נִאֲלַח] Ps. 14<sup>3</sup> = 53<sup>4</sup> נִאֲלַח †, as here, in a moral sense; in Arab. (conj. viii.) to *be confused*; of milk, to *turn sour*.

17. [אֲחֹרָךְ] חָיָה is a purely Aram. root; elsewhere in Heb. only 32<sup>6 10 17</sup> 36<sup>3</sup>, Ps. 19<sup>3</sup>; cf. אֲחֹרָה 13<sup>17</sup> †.

[וְאִסְפֶּדָה] The so-called *waw apodosis*: Dr. 125; G-K. 143d. Nothing would be lost by its omission; but it is hazardous to infer that, because אִסְפֶּדָה do not *express* it, they therefore did not *read* it. EVV. do not *express* it; but the translators certainly *read* it.

18. [וְלֹא כִחְדוּ מֵאֲבוֹתָם] וְלֹא must, if אִם is right, be parenthetical: "which wise men declare, without hiding it, from their fathers," though כִחְדוּ מֵאֲבוֹתָם would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. אֲבוֹתָם כִּחְדוּ, וְלֹא, "and from whom their fathers did not hide (it),"—the sf. ם by G-K. 117x. On the other hand

וְלֹא כִּחְזָק seems to go with, and to strengthen, יָנִידוּ; cf. Is. 3<sup>9</sup> וְחִמְתָּם כִּסְדָם חֲנִידוּ לֹא כִּחְזָק.

20a. [מִתְחַלֵּל] = *is tormented*; see on 26<sup>5</sup>. Σ ἁλαζονεύεται, U superbit, S זִנְזֹנֵם, whence Be. בִּתְהַלֵּל *boasteth* (sc. of his good fortune). But v. 21<sup>a</sup> describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. E εν φροντίδι, A ἐν ὀδύνη, = ff.

20b. As Bu. remarks, with the construction adopted above <sup>b</sup> drags after <sup>a</sup>, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, "A (definite) number of years (= years which are numbered, Hi. De. RVm.) are (G-K. 146a) reserved for the terrible" (E ετη δὲ ἀριθμητὰ δεδομένα δυνάστη: De.), does not yield a satisfactory sense; "a few years" is alien to the context, and would, moreover, be expressed by שְׁנֵי כִסְפֵּר (16<sup>22</sup>, Nu. 9<sup>30</sup>), not כִּסְפֵּר שְׁנִים; and the explanation (De.), "a definitely fixed number of years, after which his fall comes," extracts more from the Heb. expression than it can be reasonably supposed to contain.

21. [בְּשִׁלּוֹם] E εταν δοκή ήδη εἰρηνεύειν, — a good paraphrase.

יְבוֹאֲנוּ Cf. 20<sup>22</sup>, Pr. 28<sup>22</sup> etc.; G-K. 118f.

22. [שׁוּב] inf. after הָאִמֶּן; cf. Jg. 11<sup>30</sup> (rather differently), and with ל, Ps. 27<sup>18</sup>; and see on 3<sup>8</sup>. הָאִמֶּן לֹא itself, as 9<sup>16</sup>. Du., violently, לֹא יָשׁוּב for לֹא יָשׁוּב, as v. 30. E μη πιστευέτω = אֵל יִאֲמֵן (cf. 31); so Me. Sgf.

צָפַר] for צָפַי ([or] G-K. 75v [for צָפַי]), and, no doubt, in view of the extreme rarity of the form (unless צָפַי be read) a mere error for it (Qr<sup>8</sup> and many MSS have צָפַי). צָפַר is to *look out* as a watchman, ל צָפַר to watch *for*, in a bad sense Ps. 37<sup>32</sup>, very rarely construed with an acc. (Pr. 31<sup>27</sup>); if correct, צָפַי will mean here "*looked (or spied) out* (and brought) to the sword"; but the fig. and constr. are both strange; and prob. צָפַר, "*reserved* (v. 30) for" (Ew. Bi. Perles, Du., cf. Bu.) should be read.

[אֵלֵי חֵרֶב] Me. Bi. Be.<sup>Kit</sup> Bu. אֵלֵי חֵרֶב (or אֵלֵי חֵרֶב). Idiomatic (5<sup>30</sup>, Jer. 18<sup>21</sup>, Ezk. 35<sup>5</sup>, Ps. 63<sup>11</sup>), but not necessary.





כידור †] Arab. *kadara*, to *pour out* (e.g. water); in conj. vii. (*inkadara*) to *pour down* (of rain, etc.), *dart down* (of a bird of prey, or Qor. 81<sup>2</sup>, of the stars falling from heaven at the last day), of foes *pouring* or *rushing* upon any one (Fleischer *ap. Del.* here—with, however, a doubtful attempt to fix the sense of כידור as battle-*throng*, by connecting these senses of *kadara* with *kadira*, to be *turbid*; Lane, 2596*b-c*).

25. ל (bis)] = על, as oft. (*Lex.* 41*a*). So v. 26*a*.

יתגבר] the Hithp., as 36<sup>9</sup>, and (of Yahweh) Is. 42<sup>18</sup> †, *behaves himself mightily*.

26. [The v. is virtually under the government of the כי of v. 25, as is v. 28 of the כי of v. 27. In & the v. begins ἔδραμεν δέ, which might point to וירץ; cf. αὐλίσθειν δέ = וישבן in v. 28.]

בצוואר] with a (stiff) neck; cf. Ps. 75<sup>6</sup> עֲקָק בְּצוּאָר. But קַבְּבוֹר (Gr.), cf. 16<sup>1*b*</sup>, is attractive: it would form a climax on יתגבר.

גבי] cf. 13<sup>18</sup>. Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although עֲבִי is in the *st. c.* Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

27. פִּיאִמָּה †] Prob. for פִּיאִמָּה (G-K. 23*f*), from Arab. *fa'ama*, to *fill*, conj. ii. iv. to *widen*, hence *taf'im*, *bulkiness*, *corpulence*; *'uf'ima*, to *become full of fat*; *muf'am*, *mufa'am*, *fat*, and *wide within* (Lane, 2326). 'Α Σ πειμελή.

28. לֹא יֵשְׁבוּ לָמוֹ] Either (Di. Bu.) “(wherein) men (strictly הַיֹּשְׁבִים: see on 4<sup>19</sup> 7<sup>8</sup>) should not (Gn. 20<sup>9</sup> 34<sup>7</sup>; Dr. 39*a*; G-K. 107*g*, end, *w*) dwell”; or (Hi. De. Du.), “(which) should not be inhabited,”—lit. *sit*, fig. for, to *flourish*, *be inhabited*, often of cities or countries, as Is. 13<sup>20</sup> (*Lex.* 443*a*, 4), Jer. 30<sup>18</sup> וְאֵין מִשְׁכָּנוֹ עַל מִשְׁכָּנוֹ יֵשֵׁב, though not elsewhere of a house. In either case לָמוֹ is dat. comm. *for themselves* (G-K. 119*g*, end; *Lex.* 516*a*); but its force can hardly be represented in English; cf. Gn. 21<sup>16</sup> וַיֵּשְׁבוּ לָהֶם, 22<sup>6</sup> שָׁבוּ לָכֶם פֹּה.

דתעתדו] see on 3<sup>8</sup>.

[לגלים] & ἀλλοι ἀπολίσσονται—a paraphrase, perhaps of 30

incorrectly read לְאִלִּים (Köhler, *ZATW*, 1911, 155) rather than of לָרִים (Be.), or than a literal translation of אֲחֵרִים יִשְׂאוּ (Du.).]

29. [יָקוֹם] as 8<sup>15</sup>.

לֹא יִשָּׂא לְאָרֶץ מִנְלָם has been rendered *possessions*, יִשָּׂא being explained by the supposition that the "possessions" were pictured as heavily laden branches of fruit trees, or ears, *bending* to the earth; but in that case we must vocalize מִנְלָם (like מִקְוָם), as the Arab. √ is *nil*, whence *nayl*, *possessions*, as Gn. 49<sup>8</sup> Saad. The √ does not, however, occur elsewhere in Heb.; nor can the expl. be said to be satisfactory. No doubt מִנְלָם is corrupt. & οὐ μὴ βάληται ἐπὶ τῆς γῆς σκῆαν (צַל, or possibly צֶלֶם); & יחמתה לארעה מנהון (צַל, or possibly צֶלֶם); & "nought of what is theirs extends itself on the earth"); & nec mittet in terra radicem suam (אֶצְלָם); & מִנְלָם, *words*, for מִנְלָם,—perh. (Me.) an error for מִנְלָם, *abundance*. Di. שֶׁבֶלֶם (Gn. 41<sup>5</sup>), with יִשָּׂא; Hi. מִלְלָה, from מִלְלָה (Dt. 23<sup>20</sup>), "and their ears bend not to the earth" (*i.e.* their crops produce no ripe ears), quoting from Plut. *Moralia*, 81 B, τοὺς κεκλιμένους καὶ νεύοντας ἐπὶ τῆς γῆς, and Seetzen, *Reisen*, i. 152, of white Dhurra in Phœnicia, "when it approaches ripeness, it bends its top downwards." Either שֶׁבֶלֶם or this is best; though, as the pronouns are here all sing., מִלְלָה, or מִלְלָה, would be an improvement (יִשָּׂא might stand with מִלְלָה, see Gn, 14, G-K. 1450; or יִשָּׂא could be read).

30. מִלְלָה, שְׁלֹחַבִּיתָא, Ezk. 21<sup>2</sup>, Ca. 8<sup>1</sup>†. Aram. מִלְלָה (e.g. Ex. 3<sup>2</sup> ⑤); from שְׁלַחַב, מִלְלָה (PS. 1895), *shafel*, from מִלְלָה (G-K. 551; Wright, *Comp. Gr.* 204 f.).

[וַיִּסְרֹר בְּרוּחַ פִּי] וַיִּסְרֹר is weak; and the pr. in פִּי has no antecedent. & for פִּי has αὐτοῦ τὸ αὐθός: αὐθός often = צִי, צִיָּה, = פִּי, Is. 5<sup>24</sup> 18<sup>5</sup>. Rd. with Be. Bu. Du. וַיִּסְרֹר (or וַיִּסְרֹר) בְּרוּחַ פִּי (or וַיִּסְרֹר); cf. Hos. 13<sup>2</sup> (rd. וַיִּסְרֹר); Is. 40<sup>24</sup> כִּשְׁמַחַת יִשְׂרָאֵל. Be. Kit, after & ἐκπέσσει, "וַיִּסְרֹר, a נִשְׂרָר, *decidere*"; but no such verb exists (is נִשְׂרָר meant?).

31. [שָׁחַ] for שָׁחַ (only here; but cf. שָׁחַ for שָׁחַ in Hos. 5<sup>11</sup>)

is corrected in the Grê. נָתַעַה comes in strangely; and various emendations of it, or of בָּשׂוּ נָתַעַה, have been proposed; but none carries conviction. Sgf. בְּבִשְׁתִּי נִתְעַכָּה, "in abominable shame (idolatry)"; Be., with more probability, בְּעֶשְׂרֹתוֹ, "in his riches," but עֶשְׂרֵה, though quite a possible form, does not actually occur. And the repeated שָׁוָה is forcible.

32. בְּלֹא יִוְמוֹ] In the poet. books the metheg, which marks the second syll. before the tone, if this syll. is the first in the word, and begins with *sh'wa*, provided the word has a disj. accent, and is preceded by no conj. accent, is attached to the *sh'wa*; cf. 19<sup>8</sup> 22<sup>13</sup> 28<sup>13</sup> 30<sup>8</sup> 32<sup>16</sup>; and see Baer in Merx, *Archiv*, i. 201 f., more briefly G-K. 16g, end.

תַּמְלֵא] without an antecedent is very awkward. ἄ τὴ τομῇ αὐτοῦ πρὸ ὥρας φθαρήσεται, whence Me. Bi. Du. הָעֵץ בְּלֹא יוֹמָל. נָעוּ (see on 14<sup>8</sup>) would hardly be suitable here; elsewhere, also, it is represented not by *τομή*, but by *στέλεχος* (14<sup>8</sup>) and *ῥίζα* (Is. 11<sup>1</sup> 40<sup>34</sup>). *τομή* does, however, stand for *זֶמֶר*, Ca. 2<sup>13</sup> (cf. *témeu* for *זֶמֶר*, to *prune*, Lv. 25<sup>3, 4</sup>, Is. 5<sup>6</sup>); so it *might* be a mistranslation of *זֶמֶר* (Nu. 13<sup>23</sup> al.), his *vine-branch*, which, it has been supposed, has fallen out after <sup>31b</sup> תַּמְרוֹתָיו. Be. Bu. הַפְּמוֹרָתוֹ, his *palm-branch*, before בְּלֹא יוֹמָל, which would suit <sup>31b</sup> better than *זֶמֶר*; but the word is at least not known in this sense (תַּמְרָה, 1 K. 6<sup>29a</sup>, Ezk. 40<sup>16a</sup>, means appar. a *palm-tree*). סִמְלָא ( = תַּמְרוֹה, <sup>31b</sup>; נֶצַח, <sup>32b</sup>; נָעוּ, 14<sup>8</sup>; צֶמַח, Ps. 65<sup>10</sup>), unless a guess, *might*, however, as an inexact translation, presuppose this meaning of תַּמְרוֹתָיו in 31<sup>b</sup>. Rd. then תַּמְלֵא (see on 14<sup>8</sup>), the fem. referring to תַּמְרוֹתָיו, if this be supplied before בְּלֹא יוֹמָל [or, perhaps better, to avoid the subj. standing first in both lines (see n. on v. <sup>32b</sup>), after (תַּמְלֵא)], or, if not, to <sup>30b</sup> יוֹקָתָיו. The latter is safer.

רַעֲנָנָה] 3 p. fem. in pause. The *verb* only here.

33. וַיִּשְׁלַךְ] rd. וַיִּשְׁלַךְ; and cf. on 13<sup>27</sup>.

34. גַּלְמֹד] see on 3<sup>7</sup>. Is. 49<sup>21</sup> has the *fem.* גַּלְמֹדָה.

35. The inf. abs. by G-K. 113ff; cf. Is. 21<sup>6</sup> 59<sup>4</sup>, Hos. 4<sup>2</sup>.

תִּכְנִי] ἄ ὑπολαβῇ (cf. 1 K. 8<sup>4b</sup> Be.), סִמְלָא = תִּכְנִי.

## CHAPTER XVI.

3. [או מזה] one MS <sup>Km.</sup> ומזה, but with או . . . מזה, cf. ה . . . מזה, 38<sup>28</sup>; and ה . . . מזה, 38<sup>31</sup> (Jg. 18<sup>19</sup> is different); see *Lex.* 15a, 210a.]

[ימרצץ] Either (see on 6<sup>25</sup>) "What *sickens* thee?," or "What *sours* thee?," the verb in the latter case being supposed to be derived by metathesis from מצר = Arab. <sup>مضر</sup> *acer, acidus fuit*, and meaning in Hif. (Ges.) *irritare, exacerbare*.  $\text{Ἐ} \eta \tau \acute{\iota} \text{ παρενοχλήσει σοι ὅτι ἀποκρίνη;}$   $\text{Ἔ}$  aut aliquid tibi molestum est si loquaris.

4. [ל] Dr. in trans., *Tenses*, § 143, and BDB, takes <sup>4b</sup> as the protasis to <sup>4a. d.</sup>; parallelism rather favours giving to לו (with ש as in Nu. 22<sup>29</sup>) the force *if only, O that!* (*Lex.* s.v. לו, 2): render then: "If only your soul were in my soul's stead!".]

[אתבירה] Lag. Me. Bi. <sup>אתבירה</sup> would suit well with פה (cf. <sup>10</sup>), but not with מלים (Bu.). [The vb. אתבירה is usually derived from חבר, *to join*, but by Barth (*Wurzeluntersuchungen*, 17; G-B.) from <sup>حبر</sup> (חבר, *to join*, being probably = <sup>خبر</sup>) *to be coloured, variegated, striped*: in ii. *to make coloured, beautiful, artistic*. The view is attractive, as suggesting an eminently suitable nuance; and, though the vb. does not occur again, the nouns חברה, חפצה, *stripes* (of the leopard), are naturally referred to the root. Yet the Arabic use of the vb. in reference to variegated language, beautiful, and then artificial, poems (Goldziher, *Abh.* 129-131), is presumably late, and due apparently to a development of literary taste and criticism peculiar to the Arabs.]

[במלים] G-K. 1197. So במו ראשי; cf. <sup>9b. 10a</sup>, Jer. 18<sup>16</sup> ויניד בראשו.

[4d. עליכם] a dittograph from <sup>4c</sup>: במו ראשי might be

single-stressed, but, as against *במלים* in <sup>6</sup>, it is probably intended to be double-stressed; cf. *כמו פי* with two stresses in 5<sup>a</sup>.]

5. אִמְצַנְכֶם G-K. 60f.

[יְחֻשׁ] Those who retain *יחש* supply the obj. *יחש* from the *next* v. (cf. EVV.); but this [though a certain parallel to the construction may be found in Is. 58<sup>1</sup>] is anything but natural. Rd. with *עס* Me. Bi. Sgf. Bu. *לֹא יִחְשֶׁךְ*. Wr. Bu. *יִחְשֶׁךְ*; but the pron. obj. is needed; Be. *יִחְשֶׁךְכֶּם*, which in itself would suit [and give closer parallelism to <sup>a</sup>], but changes *יחש* considerably.

6. אִם אֲדַבְרָה G-K. 108e; Dr. 143; cf. Ps. 139<sup>8b. 9b</sup>.

[מִנִּי] poet. for *מִמֶּנִּי*: Is. 22<sup>4</sup> 30<sup>1</sup> 38<sup>13</sup> †; in pause, *מִנִּי*, 21<sup>16</sup> 22<sup>18</sup> 30<sup>10</sup>, Ps. 18<sup>23</sup> 65<sup>4</sup> 139<sup>19</sup> †.

7-8. [*ע* om. <sup>8</sup> together with *בְּלִעְרֹחַ* in <sup>7</sup>, perhaps on account of its unintelligibility (Be.). The verse and clause division of *יחש*, which is followed not only by RV. but also by Bu., is rhythmically most improbable. The rhythmical scheme being 2: 2, 3, 2: 2, or, if we give a double stress both to *אֶרְעֶה* and *בְּלִעְרֹחַ*, 3: 3, 3, 2: 2; in either case the clause *חַיָּה לְעַד חַיָּה*, sufficiently suspicious on other grounds, is an isolated stichos between two distichs of apparently equal and parallel lines, though in the former of these probably, in the latter certainly, the lines are shorter than is usual in Job (on 2: 2 see 19<sup>14</sup> n.). Two distichs of the normal 3: 3 rhythm (except that *בְּלִעְרֹחַ* is naturally one stress rather than two) are restored by transferring *מִקְטַמִּי* (omitting the *י*) from <sup>8</sup> to <sup>7</sup>, i.e. to the first distich, and dividing the distichs at *חֶסֶד* and *בִּי* respectively. The emendations (see following notes) which thus divide are, therefore, on the right lines, even though none of them is altogether satisfactory.]

7. הִלֵּאֲנִי G-K. 75ee.—The change of person is awkward; hence Bu. *אֶךְ עָתָה הִלֵּאֲנִי אֲתָה הִלֵּאֲנִי* (with <sup>b</sup> as *יחש*), Be.<sup>T</sup> *אֶךְ עָתָה הִלֵּאֲנִי הִשְׁמַחְתִּי*, *בְּלִעְרֹחַ* *מִקְטַמִּי*; Du. (cf. Be.<sup>K</sup>), attractively, *אֶךְ עָתָה הִלֵּאֲנִי הִשְׁמַחְתִּי*, *בְּלִעְרֹחַ* *מִקְטַמִּי* (cf. 42<sup>11</sup>).

8. Bu. keeps *יחש* as it is, merely in <sup>b</sup> reading *כַּעֲשֵׂי* for *כֹּחֲשִׁי*. Be. (after *מִקְטַמִּי*) inverting, to gain a subj. for *חַיָּה*: *כֹּחֲשִׁי בִּפְנֵי יְעֻנָּה לְעַד חַיָּה וְקָם בִּי*. Du. (after *מִקְטַמִּי*) retains *יחש*.

וְחִקְמָתִי 22<sup>16</sup>; on the וְ, with Ga'ya, cf. Baer, p. 42; G-K. 16g. NH. and Aram. to *seize*, as Pr. 4<sup>4</sup> חָטָה (= חָטָה), 5<sup>22</sup> (= לָכֵן) (all in Levy); in Syr. *strinxit, colligavit, compressit*, hence *prehendit*, e.g. for πιάζειν, λαμβάνειν (PS. 3646). חִקְמָה means, however, also to *be drawn together*, i.e. to *be wrinkled*, Dt. 34<sup>7</sup> חָטָה; חִקְמָה is a *wrinkle* (= ῥυτίς, Eph. 5<sup>27</sup>; so in NH., v. Levy, iii. 325), חִקְמָה is to *wrinkle* (Aq. in the Syr. Hex. here; v. Field); hence RVm. *hast shrivelled me up*.

כְּחֹשֶׁי [כְּחֹשֶׁי] my leanness (prop. *failing* of flesh), as Ps. 109<sup>24</sup>; cf. Gn. 41<sup>27</sup> חֹשֶׁה P<sup>a</sup>-J., חֹשֶׁה, *lean* (of the kine); Qoh. 12<sup>5</sup> חֹשֶׁה, חֹשֶׁה. Bu. חֹשֶׁה, *my vexation* (5<sup>2</sup>).

יַעֲנֵה ב' [יַעֲנֵה ב'] Ex. 20<sup>18</sup>, Hos. 5<sup>6</sup> 7<sup>10</sup> al. [According to the accentuation of MT these words are a] circ. cl. (= *answering against me*); see Dr. 163 n. (1 S. 18<sup>6</sup>, Jer. 15<sup>6</sup>, Ps. 50<sup>20</sup>, Is. 3<sup>36</sup>) [cf. 30<sup>28</sup> n.].

9. וְיִשְׁמְחֵנִי שָׂטָן combines the ideas of *hatred* and *persecution*, to *hate actively*: 30<sup>21</sup>, Ps. 55<sup>4</sup> יִשְׁמְחֵנִי שָׂטָן; Gn. 27<sup>41</sup> 49<sup>28</sup> 50<sup>15</sup> †, מְשַׁלְמֵמָה, Hos. 9<sup>7</sup>. 8. & κατέβαλεν, & هَمَلَّ; perh. = יִשְׁמְחֵנִי (هَمَلَّ, *discerpsit*, Pa. *diffregit*, often for διασπᾶω, but in 2 K. 9<sup>28</sup> for שָׂטָן) or (Du.) יִרְמְשֵׁנִי. [Bu. retains וְיִשְׁמְחֵנִי, but suggests חַרָּה for שָׂטָן: in this case the figure of the wild beast disappears.]

בְּשִׁנֵּי [חֹרֶק] see on v.<sup>4</sup>.

צָרִי תָּה [צָרִי תָּה] יִשְׁמְחֵנִי עֵינָיו לִי & Before 90 & has βέλη πειρατῶν αὐτοῦ ἐπ' ἐμοί ἔπρεσεν = נִפְּלִי (or בִּי) עלִי. חֹשֶׁה נִדְרִיזוּ עָלַי (בִּי) עלִי.

10. בְּפִיחֵם 9 MSS פִּיחֵם (the renderings of & & are not evidence that they did not read פִּיחֵם); but see on v.<sup>4</sup>.

יִתְמַלְאוּ lit. either *form themselves into a mass* (Is. 31<sup>4</sup>; Ew. Hi.), or *fill themselves up*; in either case = *mass themselves together*. Schult. compares the Arab. *tamāla'a* (conj. vi.), to *agree or assist one another to do a thing* (Lane, 2729); Hi. cites Arnold's Amrulk. carm. iv. p. 2, فَمَالُوا عَلَى قَتْلِهِ.

11. עֵלָּא [עֵלָּא] means *children*; see 19<sup>18</sup> [n.] 21<sup>11</sup> †. Read עֵלָּא [or עֵלָּא]; so some MSS of &, & cf. רָשָׁעִים in b], *unrighteous*, with & & &, as 18<sup>21</sup> 27<sup>7</sup> 29<sup>17</sup> 31<sup>3</sup>. [This is preferable to treating עֵלָּא here as a δπ. λγ. = עֵלָּא (Ges. Ew.); or to explaining עֵלָּא in

all those passages as a diminutive (used here contemptuously) of עָל (Ehrlich); a diminutive of עָל, *wicked*, is distinctly out of place in 21<sup>11</sup> (cf. the ילדיהם), and is at best not more suitable than עָל here, עָל = *child*, in 19<sup>18</sup>. On the at most very rare and somewhat doubtful examples in Hebr. of the diminutive *kutail*, which would strictly require עָל here, see G-K. (Eng. tr.) 86g, note; Brockelmann, § 137.]

ידִי [Cf. מביא על ידי, 2 K. 10<sup>24</sup>; Jer. 18<sup>21</sup>, Ezk. 35<sup>5</sup>, Ps. 63<sup>11</sup>. & seems to have read ידִי in \* and על without ידִי in b—erroneously.]

יִרְטֵנִי [At least יִרְטֵנִי must be read: the √ is יִרַט (Nu. 22<sup>28</sup> +), not רָטָה; cf. יִרְאֵי from יִרָא, but יִרְאֵי from יִרְאֶה. Perhaps, indeed, as the √ is intrans., and in Ar. *warrata* (conj. ii.) is *conjecit, precipilem dedit*, the Pi. pf. יִרְטֵנִי would be the correct reading.]

12. Notice the word-painting in the two Pilpels.

פרפר [Ar. *farfara* is to *shake violently*, also to *break, cut,*

*tear* [cf. الذئب يفرق الشاة, the wolf mangles the sheep—Lane, 2354]: [Assyr. *to break in pieces*: cf. (if the falcon) *bu'ursu ina pīzu ip-ru-ur*, break its prey with its bill, Del. p. 545]; Syr. *ܦܪܦܪ* is to *flap* (wings), Ethp. *to be convulsed*; in Heb. פורר is to *split or cleave*, Ps. 74<sup>18</sup> ים פורר, Hithp. Is. 24<sup>19</sup> פור החפוררה ארץ.

הלא רבִּי כפטיש יפוצץ סלע 23<sup>20</sup> [cf. Jer. 23<sup>20</sup> פוצץ].

ויקימני [possibly from יקימני (cf. the simple impf. in the || 13), through a repetition of the preceding י as י: the omission of *kal* in & is, however, scarcely proof of the reading.]

13. רבִּי archers; so Jer. 50<sup>20</sup> +; cf. רָבּוּ, Gn. 49<sup>23</sup> +, and רָבָה קֶשֶׁת (? rd. קֶשֶׁת), Gn. 21<sup>20</sup> +. [Ew. Bu. Du. al. render by *arrows*, which, if legitimate, would be preferable; with יסבו cf. Jos. 7<sup>9</sup>, 2 Ch. 18<sup>21</sup>, where the subjects are *personal*.]

הביא בכליותי בני אשפות 3<sup>18</sup> [cf. La. 3<sup>18</sup> הביא בכליותי בני אשפות; Pr. 7<sup>28</sup> ער יפלה חץ בידו].

מִרְרָה [cf. מִרְרָה, 20<sup>25</sup>.]

14. פרץ על פני פרץ [with *breach upon breach*; with one *breach after another*. The פני (om. by one MS <sup>Km</sup>) is strange,

and was perhaps not read by  $\text{על}$  ( $\epsilon\pi\iota$ ). For  $\text{על}$ , in addition to, see 13<sup>18</sup> n.; *Lex. s.v. על*, 4b, p. 755b; and with the idiom cf. Qor. 31<sup>18</sup>  $\text{חַמְלָתָהּ אִמֶּה וְהָנָא עָלֵי וְהִי}$ .

15.  $\text{אֶלְגִּלְדִּי}$  [In Syr. and Arab. the *skin* or *hide* of an animal; in the Mishna (*Mikw.* 9<sup>2</sup>) of a *crust* forming over a wound (cf. Rashi  $\text{יִבְשָׁה מִכָּה}$ ; Ki.  $\text{וְיִשׁ מִמַּוְשִׁים קְרוֹם}$ ;  $\text{שִׁיעָלָה עַל הַמִּכָּה וּבִדְבָרֵי ר' ל' הוֹלִידָה הַפֶּסֶחַ}$  (*a crust*)); in Talm. of *leather*; in  $\text{על}$  of a *plate* of *metal*, Nu. 7<sup>12, 19</sup>,  $\text{על}$  Ps-J., Ezk. 27<sup>24</sup>; the  $\text{על}$  in Aram. means to *be hard*. Here, no doubt, chosen to denote the *hard, lifeless* skin of a leper.

$\text{עַלְלָתִי}$  from  $\text{עַלֵּל} = \text{Ar. عِلَّ}$ , Aram.  $\text{עַל}$  (both common), to *go in* (hence  $\text{עַל}$ ,  $\text{عِلَّ}$ , *yoke*, as something *entered into* by the animal's neck); hence in Po'el, to *make to enter*. AV. *defiled* (so RVm.), follows Rashi ( $\text{לְכַלְכֵּת}$ ); v. Levy, *NHWP*) and Ralbag ( $\text{לְכַלְכֵּת עֵינִי}$ ).

$\text{קַרְנִי}$  [Che. (*EBi.* 2111), objecting that "horn" is unsuitable here, proposes  $\text{קַרִי}$  (with  $\text{חַלְלִי}$  for  $\text{עַלְלִי}$ ).] Arnold, in *A/SL* xxi. 170, proposes *forelock* as a meaning of  $\text{קַר}$  here [and in several other passages, e.g. Dt. 33<sup>17</sup>, 1 S. 2<sup>1, 10</sup>, Ps. 75<sup>5, 6, 11</sup> 89<sup>18</sup>. For this sense Arnold appeals (1) to what is said of  $\text{قَرْن}$  in the *Lisānu 'L-'Arab*, xvii. 209 ff.: "القرن is the forelock (الدُّبَابَة), and some limit its application to the forelock of the woman and to her braid (صَفِيرَة). . . . And the قرن of the man is the crown of the head. . . . A certain one was called ذوالقرنين because he had two locks that he braided on the two horns of his head and let them hang down"; and (2) to modern Bedawy usage: "side-locks are worn by men at their natural length; so it is said in praise of a young man's fortunate beauty, 'he has great and long horns'" (Doughty, *Arabia Deserta*, i. 469; cf. p. 382, ii. 220)].

16.  $\text{חִמְרִמְרָה}$  (Kt.) G-K. 145k. The Qrē ( $\text{חִר}$ ) corrects the less usual construction; but cf. Dt. 21<sup>7</sup>  $\text{וְיָדֵינוּ לֹא שִׁפְכָה}$  (Qrē  $\text{שִׁפְכָה}$ ); 1 S. 4<sup>15</sup>  $\text{וְעֵינֵינוּ לֹא שִׁפְכָה}$  (not corrected; in 1 K. 14<sup>4</sup>  $\text{וְקָמוּ עֵינֵינוּ}$ ); 2 S. 10<sup>9</sup>  $\text{כִּי הָיְתָה אֵלָיו פְּנֵי הַמַּלְחָמָה}$  (Qrē  $\text{שִׁפְכָה}$ ); Ps. 73<sup>3</sup>  $\text{אֲשֶׁר־}$  (Qrē  $\text{כִּי}$ ); and c. 14<sup>19</sup> [n.] and the many other cases given in G-K. *L.c.* (against the view that the  $\text{חִר}$  may be a 3rd fem. plur., as in





21. [ובן] rd. with 5 MSS, Ew. Di. De. etc., וִיבֶן; ל . . . בֶּן, as Gn. 1<sup>6</sup> al. [אדם is then parallel to נָבַר as in 14<sup>10</sup>; בֶּן-אָדָם occurs in Job only in 25<sup>6</sup>.]

22. [שְׁנוֹת מְסַפֵּר יֵאָחֵז] & ἡσασθαι is due rather to placing (like some moderns—Hoffm. Be.<sup>1</sup>) illegitimately on the impf. the force of the pf. than to reading יֵאָחֵז. Honth. מְסַפֵּר אָחֵז שְׁנוֹת (but חָמוּ rather than אָחֵז would express the sense required: cf. Ps. 102<sup>28</sup>); Hitz. שְׁנוֹת (late Hebrew for *hours*) instead of שְׁנוֹת; Lag. מְסַפֵּר for מְסַפֵּר; Bi. שְׁנוֹת מְסַפֵּר, *repeaters of wailing*, which he supposes to be a term for mourning women.]

[יֵאָחֵז] after the fem. שְׁנוֹת; cf. Hos. 14<sup>1</sup>, Ca. 6<sup>3</sup>, 1 K. 11<sup>3</sup> (G-K. 145<sup>u</sup>) and 15<sup>6</sup> (after a *dual* fem. noun).

## CHAPTER XVII.

1. [The rhythm is 2 : 2 : 2—a variant of 3 : 3 in some poems (*Forms of Hebrew Poetry*, 182), but in Job it is, at most, very rare. Other doubtful examples are v.<sup>11</sup> 21<sup>20</sup>.] Du., to gain two lines of three beats each: רָחוּ חֲבֵלָה יָמִי נִעְזְבוּ קְבָרִים לִי, His spirit (anger, as Jg. 8<sup>8</sup>) has destroyed my days, The graves are left (Is. 18<sup>6</sup>) to me; but לִי עֶזְבָּ is to abandon or leave to the power or possession or custody of any one (39<sup>14</sup>, Ex. 23<sup>5</sup>, Is. 18<sup>6</sup> יִעְזְבוּ יָדָיו לַעֲמִים הָרִים וּלְבִרְמַת הָאָרֶץ), and the idea which is wanted here is not to *be abandoned* or *left to*, but to be *reserved for*. [Yet though Du.'s emendation is not acceptable, ~~ⲙⲓ~~, which is rhythmically unusual (see above), is far from certain. נִעְזְבוּ is supposed to be an alternative form for נִרְעְבוּ (61<sup>7</sup>), which is, indeed, read by 10 MSS here; נִרְעָ for נִרְעָ is otherwise quite unknown. Whatever its Hebrew original, ⲙⲓ is obviously paraphrastic—*ἐλέκομαι πνεύματι φερόμενος, δέομαι δὲ ταφῆς καὶ οὐ τυγχάνω* (cf. 3<sup>21</sup> ⲙⲓ); and all that is certainly common to ⲙⲓ and ⲙⲓ is מָר and קְבָר(ים); and it is quite unsafe to claim (Bi.) that ⲙⲓ om. יָמִי נִעְזְבוּ—exactly that and nothing more. Again, that *φερόμενος δέομαι* presupposes נָעָ בִּי (Du. apparently, Be.<sup>K</sup>) is, to say the least, altogether uncertain; nowhere else does *φέρειν* = נָעָ, and the fact that in the Pent. בִּי אֲדֹנִי is rendered *δέομαι κύριε* is far from proving that בִּי קְבָרִים would have been rendered *δέομαι δὲ ταφῆς*.]

[קְבָרִים] not an intensive pl. (*Lex.*), but rather, if the text is correct, a pl. of extension, virtually equal to *grave-yard*, *cemetery* (G-K. 124c; Kōn. iii. 264e). An intensive pl.—a (stately) tomb—would be suitable in 21<sup>22</sup>, 2 K. 22<sup>20</sup> (= 2 Ch. 34<sup>28</sup>), 2 Ch. 16<sup>14</sup>; but in all these cases the pl. used is קְבָרוֹת. In Neh. 3<sup>18</sup> קְבֵרֵי דָוִד is an abbreviation of, or synonymous with, קְבָרֵי בְנֵי דָוִד, 2 Ch. 32<sup>28</sup>.]

2. [ⲙⲓ λίσσομαι κάμνων, καὶ τί ποιήσας, is brief and probably

paraphrastic. For guesses as to the Hebrew lying behind it see Be. and Du. But here, too, it is impossible to assert positively that any particular words of **¶** were or were not read by **Gr.**]

**חֲתָלִים**] an abstract n., like **חֲזָנִים**, etc. (G-K. 124d), formed from the secondary **חָתַל** (13<sup>9</sup> n.). A ptcp. **חֲתָלִים** (Bu.), like **חֲבֵר** from **חָבַר**, is precarious.

**בְּהַמְרוֹתָם** inf. c. Hif. from **מר**, with d. f. dirimens (9<sup>18</sup>, Ex. 2<sup>8</sup> הָמַרְנוּ; G-K. 20h), *on their defiance*. Du. בְּחִמְרוֹתָם (Jer. 6<sup>26</sup> 31<sup>15</sup>, Hos. 12<sup>15</sup> †), *in bitternesses* (cf. **חִמְרוֹתָם**, **חִמְרוֹתָם** et in amaritudinibus,—though not necessarily pointing to this *reading*); cf. 13<sup>20a</sup>. Bu. מְרַחֵם or חֲרַחֵם.

חַלְ] the juss. is out of place: read חַלְ. Bu., thinking חַלְ weak, עֵינִי (= תְּבַלְיָנָה חַבְלָךְ (I I<sup>80</sup>).

3. **שִׁמָּה** implies that שִׁים was used absolutely in the sense of *give* (a pledge); but it is better to get the obj. by pointing עָרַבְנִי; so Saad. Ol. Hfm. Be. Bu. Du.; for שִׁים, cf. נָתַן, Gn. 38<sup>18</sup>.

(2). *Tenses*, § 201. 47 13<sup>18</sup>; as מ' הוא [מ' הוא לידי יתקע  
 the Nif. reflex., *strike himself into my hand* = agree to  
 become surety for me (cf. Pr. 6<sup>1</sup> לֹר כַּפִּי לְזֶרַע חֲסֵדָה לְיָדִי יִתְקַע  
 בְּנֵי אִם עֲרֵבָה לְיָדִי חֲסֵדָה לְזֶרַע חֲסֵדָה לְיָדִי יִתְקַע  
 אֶלְתָּחִי 22<sup>26</sup>; אִם חֲסֵד לֹב חֲסֵד בֶּן עֲרֵב לְפָנֵי תַעֲוֶה 17<sup>18</sup> 11<sup>16</sup>  
 מ' הוא לִי ד' יתקע. Be. (בְּחֻקֵּיכֶם בְּעֵרְבִים מְשֻׁאֵת

4. תִּרְמָם an obj. is desiderated: read with Me. Di. etc.  
תִּרְמָם.

5. **לחלק** pointed by **פ** as a noun, and as such variously interpreted—*share* (of a feast), or *prey* (RV.); see exegetical n. Bu. points **לחֹלֵק** (Piel infin.), and renders **לחֹלֵק יָנִיד**, *invites to share* (his table); but this gives to **יָנִיד** a meaning that is not found elsewhere. For **יָנִיד**, *to denounce, inform against*, see Jer. 20<sup>10</sup> where, according to the usual interpretation, the person denounced is as here in the acc.; in Jos. 2<sup>14 20</sup>, Lev. 5<sup>1</sup>, Pr. 20<sup>24</sup> the explicit or implicit acc. is the thing denounced.

6. **וְהַצִּיגְנִי** Rd. either **הַצִּיגְנִי** (פ), or (ε *ἔθου δέ με*) **וְהַצִּיגְנִי** (so Me. Sgf. Be. Du.): Bu. **וְהַצִּיגְנִי**; but it will hardly have been the work of his friends.

לְמַשֵּׁל rd. לְמַשֵּׁל.

וְחִתְּפָה לְפָנִים] a(n object of) spitting to (the) faces (of other people), i.e. one before whom people spit (as a mark of aversion); so Hi. Cf. Is. 53<sup>3</sup> מַמְנוּ פָנִים בְּמַסְתֵּר פָּנִים, as (one, as to whom) there is a hiding of faces from him = one from whom men hide their faces. Or (לְפָנֵיהֶם מַשֵּׁל), a(n object of) spitting *before them* (the peoples of v.<sup>4</sup>). Not (De. Di. Du.), one in whose face there is a spitting (= in whose face men spit); for to spit *in* the face is idiomatically 'לְפָנֵי פ' (Nu. 12<sup>14</sup>, Dt. 25<sup>9</sup>), and the pronoun would have been expected (חִתְּפָה בְּפָנָיו). חִתְּפָה only here; the √ would be חָף (like נָחַם from בָּרַח, חָף; נָחַם, חָפָה; Aram. חָפַי, Levy, iv. 658<sup>a</sup> (two instances in Talm.); Eth. חָפַח, Nu. 12<sup>14</sup> al. (Di. Lex. 573). Perhaps, however, we should read וְחִתְּפָה לְפָנֵיהֶם (cf. αὐτοῖς; so מַשֵּׁל) and a *portent* (מַשֵּׁל exemplum) *before them* must I be (Perles, Be. Bu.); cf. Dt. 28<sup>46</sup> וְחִתְּפָה לְפָנֵיהֶם; Ps. 71<sup>7</sup> וְחִתְּפָה לְפָנֵיהֶם לְרִבּוֹת.

אֲדִידָה] *I am to be* (see on 9<sup>20</sup>).

7. יָצָר †] *my framed things* = parts of the body, members: יָצָר often of God's *forming* man, as Gn. 2<sup>7-8</sup>, Jer. 1<sup>5</sup>, Ps. 94<sup>9</sup>. Hfm. Bu. יָצָר, *my imaginations* (from יָצָר, Gn. 6<sup>5</sup> 8<sup>2</sup>, Dt. 31<sup>21</sup>); cf. מַחְשַׁבֹּת, *my thoughts*.

וְיָבֹל Be. בָּלָם or בָּלָה, *come to an end* (with יָצָר).

9. וְיִסְדָּדָר *hor-*, cf. 38<sup>7</sup> בְּיִסְדָּדָר, Nah. 1<sup>8</sup> וְיִסְדָּדָר; G-K. 9u, 1c; Gi. Baer, and other edd. (with Ki.), וְיִסְדָּדָר, G-K. 10a (cf. Baer, p. 43).

10. וְיִצְלָם so, for יִצְלָם, only here, doubtless to produce an assonance with בָּלָם.

וְיָבֹל [om. with one MS, the distich being at present 4 : 3, or] with 5 MSS read וְיָבֹל: the case is not parallel to those in which a 3rd pers. *follows* a 2nd pers. idiomatically, as שָׁמַע וְיָבֹל, Mic. 1<sup>2</sup> = 1 K. 22<sup>28</sup>, Mal. 3<sup>9</sup> וְיָבֹל קָבָעוּם, and in such cases as Is. 22<sup>16</sup> 54<sup>1, 11</sup> etc. (G-K. 144p); [cf. 12<sup>4</sup> n. end].

11. Except here, וְיָבֹל is always used in a bad sense, as Is. 32<sup>7</sup> (of a scheme for ruining the poor in a court of law), Hos. 6<sup>9</sup>, Ps. 26<sup>10</sup>, and especially of unchastity, Jb. 31<sup>11</sup>, Lv.

18<sup>17</sup> etc.; hence on this ground the correctness of **ל** has been questioned. מוֹשֵׁשׁ is a *possession* (Is. 14<sup>28</sup> מוֹשֵׁשׁ קֶפֶר); and מוֹשֵׁשׁ לִבִּי are supposed to be a fig. for thoughts and hopes, the cherished belongings of the heart. But the fig. is far-fetched. Di. Du. מוֹשֵׁשׁ = מֵאֲרֵשׁ, *desires* (cf. Ps. 21<sup>3</sup> † אֲרֵשֶׁת שִׁמְחֵי || תִּמְחֵת, from the √ preserved in Ass. *erēshu*, to *desire, ask for; erishu*, desire (F. Del. *HWB* 139). [Wr. suggested מִיתָרִי for מוֹשֵׁשׁ (cf. *ἔκλυρα*), and] Bu. יִתְחַזֵּק (or better לְמַחֵת) מִיתָרִי לִבִּי ("broken are the cords (Jer. 10<sup>20</sup> al.) of my understanding"—my mental faculties are giving way), Du. עָבְרוּ מִי עֲבָרִי לִבִּי, מִתְחַנֵּק וְצִמְתוֹ מֵאֲרֵשׁ לִבִּי, My days pass away without hope; They (indef., as 7<sup>1</sup>) have annihilated the desires of my heart. [ל gives the suspicious rhythm 2 : 2 : 2 (see on v.<sup>1</sup>; *Ḥ* suggests, and the emendations cited present, the normal rhythm 3 : 3.]

12. [The entire v. seems to have been absent from the original text of *Ḥ*.]

מִסְנֵי [קָרִיב מִסְנֵי] [there is no justification in Hebrew usage for rendering this *near to*; but Arabic uses من regularly after the vb. قَرِب and the adj. قَرِيب, as also after the synonymous vb. دَنَا, e.g. Qor. 18<sup>28</sup> لَأَقْرَبُ مِنْ هَذَا, that I may come near to this; 7<sup>44</sup> اِنَّ رَحْمَةَ اللّٰهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ, the mercy of God is near to the righteous. The use of מִסְנֵי in **ל** is, therefore, scarcely more questionable than the use of מִן, if we read with] Bu., redividing the consonants in ב, לֵילָה לְיוֹם יָשִׁיב אֹרֶךְ יָרֵבָם, ב, הַיְהוֹשֵׁעַ: "the light of their friend, they say, shall not become dark." Du. conjectures הַיְהוֹשֵׁעַ מִסְנֵי הַיְהוֹשֵׁעַ, i.e. "Job lives now only in the 'night,' in thoughts of death." Be.<sup>K</sup> לֵילָה לְיוֹם אֲשֵׁים (יִשָּׁם) אֹרֶךְ בָּקֵר (so Gr.) מִסְנֵי הַשָּׁר. But "before" in Heb., except an idea such as that of motion (בֵּן מִסְנֵי) or *origin* (יֵרָא מִסְנֵי) is implied, is לְפָנַי, not מִסְנֵי; hence in both Du. and Be. לְפָנַי, not מִסְנֵי, must be read.

13. [רַמְדָּתִי] See on 41<sup>22</sup> (80), where it is shown that רַמְדָּתִי here and 41<sup>22</sup> must be from a distinct √ from that of רַמְדָּתִי, Ca. 2<sup>5</sup>, and רַמְדָּתִי, Ca. 3<sup>10</sup>, viz. Ass. *rapādu*, to *stretch oneself*, unless רַבְדִּי and יִרְבֵּד (cf. רַבֵּד, Pr. 7<sup>16</sup> and 1 S. 9<sup>25</sup> *Ḥ*) should be read for רַמְדָּתִי (here) and יִרְבֵּד (41<sup>22</sup>).

14. It is argued (Bu.) (1) that **לשוח קראתי אבי** is more forcible than **לשוח קראתי אבי אתה**; (2) that **שוח** is fem., and so cannot be addressed **אבי**; and (3) that sister is suitable for **רמה**, but hardly mother: hence Bi., he concludes, "may be right" in omitting **אבי** as added by some one who thought that **אמי** should not stand alone,—though it is already in **א**,—and in reading **לשוח קראתי אמי ואחותי לרמה**. So Du. Be. [ff gives the infrequent rhythm 4 : 3; for examples of which, not all certain, see <sup>10</sup> 5<sup>3</sup> 9<sup>10</sup> 18<sup>2</sup> 19<sup>23</sup> 23<sup>13</sup> 29<sup>25</sup> 30<sup>16, 20</sup> 33<sup>1</sup> 36<sup>12</sup> 37<sup>3</sup> 38<sup>4</sup>: the emendation, the rhythm 3 : 2, which is also unusual though not unparalleled in Job (see 8<sup>21</sup> 9<sup>6</sup> 12<sup>17, 19</sup> 13<sup>17</sup> 18<sup>3</sup> 11. 18 21<sup>11</sup> 22<sup>27</sup> 23<sup>16</sup> 27<sup>21</sup> 29<sup>5</sup> 32<sup>6</sup> 33<sup>16, 22</sup> 36<sup>14</sup> 37<sup>1, 8, 9</sup> 38<sup>9</sup>—several of these doubtful or ambiguous). Out of regard to the first of Bu.'s arguments and to the rhythm, **אתה** should be omitted; but Bu.'s second and third arguments are very questionable: notice that the fem. **אבן** is personified as a female in Jer. 2<sup>27</sup> but as a male in 3<sup>9</sup>, and that **שואל**, which is generally fem., is, when personified in Jb. 26<sup>6</sup>, construed with the masc. adj. Rejecting **אתה** but retaining **אבי** we obtain the normal 3 : 3 rhythm, and an effective form of parallelism (a. b. c. || c' 2. a') in which the last term of the first line is paralleled by *two* terms at the beginning of the second line without a copula at the beginning of the second line; cf. Is. 43<sup>20, d</sup>. See Gray, *Forms*, p. 77.]

15. **ותקותי** **א** **ד** **ἀγαθά μου** = **מִנְחָתִי**; **א** **πατήρι**, **Ἐ** *patentiam meam*. The repetition of **תקותי** is weak [cf. 8<sup>2</sup> n.]; it is a great improvement to read either **ומנחתי** (Me. Bi. Sgf. Be. Bu. Du.) or **ותנחתי** (Hi. on Ps. 112<sup>10</sup>; Wr.) or **ותחלתי** (Hi. here). The change is also strongly supported by v. 16, where **תדונה** (fem. plur.), referring to **תקותי** alone, is very hard (G-K. 47<sup>k</sup>), but where, with *two* nouns in 15, the difficulty at once disappears. For the type of sentence, cf. 38<sup>20</sup> **ויבשר שמים מי ילדו**, Jer. 2<sup>24</sup> **תאחותי מי ישיבנה**.

16. **בדרי שואל** the sense *bars* (of a gate; cf. **שערי שואל**, Is. 38<sup>10</sup>) is badly supported (the text of Hos. 11<sup>6</sup> is very dubious), and **אם יחד ת'** yields no satisfactory sense. Ew. Di. al. "when at the same time (Ps. 141<sup>10</sup>)—viz. that I with my hope go down into Sheol—there is rest on the dust (for my body)" is forced;

and RV. "When *once* there is rest in the dust" is, of course, out of the question.  $\text{ὅτε ἡ μετ' ἐμοῦ εἰς ᾗδην καταβήσονται, Ἡ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα}$ , which must be certainly followed with Du.  $\text{הַעֲפָדִי שָׁאֵל תִּרְדְּנָה אִם יִחַר עַל עַמִּי}$ . [נחת is also used of the descent to death in 21<sup>12</sup>.]

תִּרְדְּנָה] [not 3rd s.f. of an energetic mood (Ew. 191c): see G-K. 47<sup>k</sup>: and cf. v. 15 n.].



## CHAPTER XVIII

2. קנצי †] from קנץ\*, √ Arab. *kanaṣa*, to take, capture, ensnare (an animal), Lane, 2568. For שים, to set a snare, cf. Jer. 9' וְקָנְצוּ יָשִׁים אֲרֵבּוֹ. The *st. c.* before the prep., as 24<sup>5</sup>, Is. 56<sup>10</sup> (G-K. 1302). [But see next n.]

[חשימוך] & חשמים; and so חבן<sup>b</sup>, and עינד<sup>ab</sup>. This is probably right. Ew. Di. Bu. explain the plur. from 17<sup>st</sup>, where Job seems to widen the issue so as to make it include other righteous men as well as himself. But the terms of 17<sup>st</sup> are quite general; and Job nowhere else speaks as the leader, or representative, of a party. Me. Bi. Hfm. Sgf. קנץ for קנצי, which, as Di. naturally points out, is inconsistent with חבן. Du. prefers קן; and, finding that ח is "too long," excises קנצי, supposing that these words were added (on the analogy of 19<sup>3</sup>) after קן had been corrupted into קנצי; and so Be.<sup>K</sup>. But ח already expresses חבן; the beginning, חלץ, is very abrupt, and the corruption of קן into קנצי is highly improbable. [The emendations of Du. and Be. can scarcely survive these criticisms. But ~~the~~ remains suspicious. Is not (1) חבן abrupt? Is it altogether satisfactory to emend the strange 2nd plurals of ח into the 2nd singulars of ח without taking any account of the remaining differences between ח and ח? This seems to be one of the cases where ח and the Hebrew original of ח differed widely. Instead of the unusual 4:3 rhythm (17<sup>14</sup> n.) of ח, ח immediately suggests an original (1) in the normal rhythm 3:3, and (2) yielding a better parallelism than ח, and (3) an admirable sense:

Μέχρι τίνος οὐ παύσῃ;  
Ἐπίσχε, ἵνα καὶ αὐτοὶ λαλήσωμεν.

When at last wilt thou cease (talking)?

Leave off (now) that *we* may (begin to) speak.

לא אנה לא (implied by μέχρι τίνος οὐ) in the sense, When at last? will you ever? is thoroughly idiomatic; see Jer. 47<sup>6</sup>, and the synonymous לא סחי עד in 2 S. 2<sup>26</sup>, Hos. 8<sup>5</sup>, Zec. 1<sup>13</sup>. Ἐπὶ σῶτες might well represent הָלַל construed without a complementary infin. as in 16<sup>6</sup> (see *Lex.* 293b); παύση possibly rendered הָדַם (cf. Jer. 25<sup>27</sup> ~~הָדַם~~ and ~~הָדַם~~).

[ואחור] Du. וְאַחֲרָיו (cf. ~~ὁ~~ καὶ αὐτοί), in agreement with <sup>2a</sup> [in ~~ὁ~~ (see last n.) and] as corrected by Du., but not as ~~ἄλλοι~~.

3. [נִמְשָׁנוּ] are defiled (Nif., as Hos. 5<sup>3</sup> 6<sup>10</sup> al.; for נִמְשָׁנוּ, G-K. 7599). But the idea is not what would be expected here. Rashi, נחשבו כמזגים; Ki. ענין חתימת הלב ואין דעת; Parchon, נִמְשָׁנוּ דַעַתָּה; cf. Aram. and NH. סָמַמ, to stop up, Is. 33<sup>15</sup> ~~סָמַמ~~ סָמַמְתָּ אָזְנוֹתָי, that stoppeth his ears; Yoma, 39<sup>a</sup> sin סָמַמְתָּ לְבֹ, סָמַמְתָּ אָזְנוֹתָי. Hence Schl. Di. De. (from סָמַם = סָמַם), Bu., better, reading (with 3 MSS) נִמְשָׁנוּ, we are obtuse, stupid. ~~ὁ~~ σεσωπήκαμεν; hence Bi. Be. נִדְּמִינוּ, are put to silence (?), Ps. 49<sup>12</sup> ~~נִדְּמִינוּ~~ (?).

4. [מִרְיָה נִשְׁפָּנוּ בְּאִפּוֹ] the syntax, though Be. says he can make nothing of it, is perfectly simple; מִרְיָה נִשְׁפָּנוּ בְּאִפּוֹ may be either a *casus pendens*, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or מִרְיָה נִשְׁפָּנוּ בְּאִפּוֹ may be a vocative itself, like 2 K. 9<sup>31</sup> חֲשׁוֹם זִמְרִי הֲרֵג אֲדֹנָי (RV. "Is it peace, thou Zimri, thy master's murderer?" Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on 12<sup>4</sup>.

[תַּעֲנֵב אֶרֶץ] see on 3<sup>2</sup>, and G-K. 51n.

[מִמְקוֹ] ~~ὁ~~ ἐκ θεμελίων = מִשְׁוֹסְדָיו (Ps. 18<sup>8</sup>, Dt. 32<sup>22</sup>), preferred by Du. as יַחַד מִמְקוֹ has occurred already (14<sup>18</sup>).

5. [רִשְׁעִים] read רִשָּׁע (V): note the sing. suffixes following.] [שָׁבִיב] Aram.: Dn. 3<sup>22</sup> 7<sup>9</sup>; Gn. 15<sup>17</sup> P<sup>a</sup>. J. (the only reference in Levy); in Syr. Jb. 41<sup>10</sup>, once in Ephr. and lexx. (PS.).

7. [יָצָר] for יָצַח (✓ יָצַר); G-K. 67dd. Cf. in the sg. Pr. 4<sup>12</sup> בִּלְכֹתָ לֹא-יָצַר צַדִּיק.

[וְהִשְׁלִיכָהוּ] ~~ὁ~~ σφάλαι (Thackeray, *Gramm.* 286) δέ (strictly = וְהִשְׁלָה; Ἀ σφαλεῖη = וְהִשְׁלָה) points to וְהִשְׁלִיכָהוּ; so Di. Bi. Be. Bu. ("agrees better with the figure").



[רָעַב אָנוּ] (1) his strength (v.<sup>7</sup>) is *famished*, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.; (2) his trouble (from אָנוּ, 5<sup>6</sup>; || אִיד) beginneth to hunger (so Bu.; יִחִיהָ רָעַב, viz. for him, Del. Hi. Bu. Du. (reading לוֹ אָנוּ for אָנוּ). רָעַב, however, does not occur elsewhere in the sense of *ravenous for*; and should we not, had this been the sense, have expected לוֹ אָנוּ ? (cf. יִלְלָחֵם לֹא נִרְעַב, Jer. 42<sup>14</sup>; לֹא רָעַב לִלְלָחֵם, Am. 8<sup>11</sup>).

13. אִלֵּי "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as בְּרִים (41<sup>4</sup>† of the limbs of a crocodile) means elsewhere *poles* (Ex. 25<sup>18</sup> etc.), or *rods* (shoots) of a tree (Ezk. 17<sup>6</sup> 19<sup>4</sup>), it will signify *separate extended limbs*, not mere pieces of flesh, so that the "limbs of his *skin*" (EVV. quite gratuitously, "of his *body*") is a strange expression. Wr. Be. Bu. in יֹאכֵל בְּדֶרֶךְ עוֹרָו, i.e. "through sickness his skin is consumed, the first-born of death consumeth his limbs": הָיָה, as עָרַשׁ הָיָה, Ps. 41<sup>4</sup>, cf. Jb. 6<sup>7</sup>†; also הָיָה (of the heart), Is. 1<sup>5</sup>, Jer. 8<sup>18</sup>, La. 1<sup>23</sup>†; and מַדְוָה, Dt. 7<sup>15</sup> 28<sup>30</sup>† (the "diseases of Egypt"). Du. strikes out <sup>12a</sup> as an inferior variant of <sup>12b</sup>, and <sup>14a</sup> as interrupting the connexion between <sup>12b</sup> and <sup>14b</sup>, and probably originally a marginal gloss on <sup>15a</sup>: he thus gets, for <sup>12-14</sup>, the distich בָּרוּךְ בְּכֹר מִחַיֵּי הַמָּוֶת לְמַלְךְ בְּלִחַת יֹאכֵל בְּרִי בְּכֹר מִחַיֵּי הַמָּוֶת.

14. [מִבְּטָחוֹ] in apposition to אָחָיו—his tent, in which he had expected to be always secure. Cf. 8<sup>14</sup> וּבֵית עֹבֵשׁ מִבְּטָחוֹ. ὁ ἐκπαγγελῆ δὲ ἐκ διατροῆς (see on 5<sup>3</sup>) αὐτοῦ λαοῦ (= סִרְפָּא).

[וְהַצְעָדָהוּ] the subj. must be the doom described in the previous words; cf. 4<sup>5</sup> (the trial); Ps. 69<sup>11</sup> 22 (the actions previously described); Is. 7<sup>7</sup> 14<sup>24</sup> (the plan spoken of); Kδ. iii. 323f; G-K. 144<sup>b</sup>. But הַצְעָדָהוּ would be only a slight change; see then on v. <sup>13</sup> and 7<sup>3</sup>. [Or the line may be more seriously corrupt: note for בְּלִחַת לְמַלְךְ Ὡ has *quasi rex, interitus* (as subj. of the vb.), 3, בְּלִחַת מֶלֶךְ (as subj.).]

15. [מִבְּלִי לוֹ] The מִן is partitive (so Hi. Di. Bu. rightly; Lex. 580b; 2 S. 11<sup>24</sup> מִבְּלִי מִבְּלִי חֶמֶד, (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 39<sup>18</sup> הָיָה חֶמֶד לֹא לִי, Hab. 1<sup>8</sup> הָיָה חֶמֶד לֹא לִי. The pred. חֶמֶד is in the fem., on account of the collective idea

implied in מבלִי לוֹ (G-K. 145<sup>k</sup>), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. & (Θ) for מבלִי לוֹ, & <νυκτὸς ἀνδρῶν> = בְּלִילָה; Voigt, Be. בְּלִילָה, the night-hag supposed to haunt desolate sites (Is. 34<sup>14+</sup>); Du. בְּלִילָה, which he renders *Unheilbarkeit*, "incurability" (cf. Ps. 41<sup>9</sup>), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabitable (Lv. 14<sup>38a</sup>).

17. [עַל פְּנֵי הָרֶץ cf. 5<sup>10</sup> עַל פְּנֵי תוֹצֹחַ || אֶרֶץ ||] as here). Del. [also compares Pr. 8<sup>30</sup> אֶרֶץ תּוֹצֹחַ where & renders אֶרֶץ מ' by <χώρας καὶ ἀουαήτους>: so here & renders אֶרֶץ [הַ] אֶרֶץ, over the face of the steppe; thus, in antithesis to אֶרֶץ, which here and in 30<sup>8</sup> signifies the cultivated, settled country, חֹץ is the steppe country; Del. compares אֶרֶץ הַבְּרִיָּה (cf. & as just cited) the steppe, the regular antithesis to אֶרֶץ הָעִמָּרֶת, the cultivated country].

18. [יְהוּדָהּ . . . יְהוּדָהּ] the plur., as 4<sup>19</sup> 6<sup>3</sup> 7<sup>3</sup> etc. (G-K. 144<sup>g</sup>; and on 4<sup>19</sup> 7<sup>3</sup>). & in <sup>b</sup> (\* omitted), & in both clauses, express the sg.; & the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

19. [נִין] Is. 14<sup>22</sup>, Gn. 21<sup>23+</sup>; the verb Ps. 72<sup>17</sup> יִנֵּן, Kt.; יִנֵּן, Qrè (si vera l.)†.

נִכְרַד Is. 14<sup>22</sup>, Gn. 21<sup>23+</sup>, apparently akin to Eth. *nagad*, *gens*, *stirps* (usually = <φύλη>); = <δῆμος> = מִשְׁפָּחָה, Nu. 4<sup>24</sup> al.; = <γένος>, Lv. 21<sup>12</sup>; Di. *Lex.* 695. נִן and נִכְרַד also occur in Sir. 41<sup>6</sup> 47<sup>22</sup>.

שָׂרִיד *fugitive* or *survivor*, after a defeat (so mostly) or other disaster (Nu. 21<sup>25</sup>, Dt. 2<sup>24</sup>, Jos. 8<sup>22</sup> 10<sup>20, 22</sup>, 2 K. 10<sup>11</sup> al.; La. 2<sup>22</sup> שָׂרִיד . . . פְּלִיטָה . . . לֹא הָיָה; Jos. 10<sup>20</sup>); Arab. *sharada* is to *take fright and run away* (of an animal). EVV. *remaining, that remaineth*, are inadequate.

מִגְרָוּי [his sojourning-places; cf. מְגֻרָּה, Ps. 55<sup>16</sup> (?). מ' otherwise only in the sense of "sojourning," in the expressions (P) מְגֻרָּה (שְׁנֵי יָמִים) אֶרֶץ; cf. מְגֻרָּה, Ps. 119<sup>54</sup>.

20. [אֲחֵרִימִים וְקִדְמִימִים] Is the meaning *the hinder ones* and

*the front ones, i.e.* those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. הים האחרון, *the Hinder Sea*, of the Mediterranean Sea, Dt. 11<sup>24</sup> 34<sup>3</sup>, Jl. 2<sup>20</sup>, Zec. 14<sup>8</sup>, and הים הקדמוני, *the Front Sea*, of the Dead Sea, Ezk. 47<sup>18</sup>, Jl. 2<sup>20</sup>, Zec. 14<sup>8</sup>)? or *the later ones* (cf. Qoh. 4<sup>16</sup>, and רר אחרון, Ps. 48<sup>14</sup> al.) *and the former ones* (cf. 1 S. 24<sup>14</sup>), the later and the former generations, *i.e.* (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. 14<sup>9a</sup>). It is true the adjj. אחרנים and קדמנים are not used elsewhere of the dwellers on the W. and E., but the “Hinder Sea” and the “Front Sea” seem sufficient support for the interpretation; while to understand *the former ones* (in contrast to *the later ones*) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

אחורון שער] see on 3<sup>2</sup>.

21. אד] cf. Ps. 58<sup>12</sup>.

אלה] = such as these; cf. Ps. 73<sup>12</sup> חנה אלה רשעים; and זה, c. 20<sup>20</sup>.

מקום] G-K. 130d.

## CHAPTER XIX.

2. [תָּנִין] Hif. from תָּנַן (cf. תָּנַן, *sorrow*, Ps. 13<sup>2</sup> al.); G-K. 75<sup>u</sup>, *gg*, end.

[וַתִּרְכָּאֵנִי] so Kit. : on the -ת- (here with euphonic dagesh in the ו), G-K. 60<sup>e</sup> (cf. Is. 60<sup>7. 10</sup>). Baer with וַתִּרְכָּאֵנִי, with quiescent א (one of the 48 words written with quiescent א, Baer, p. 44, *Ochlah we-ochla*, No. 103), G-K. 23<sup>c</sup>, 7500, cf. 74<sup>i</sup>; Ginsb. Kt. וַתִּרְכָּאֵנִי, Qrè וַתִּרְכָּאֵנִי (without dag. in the ו).

3. [וְהָ] adverbial (Nu. 14<sup>22</sup>; *Lex.* p. 261<sup>b</sup>).

[לֹא־תִבְשׁוּ תַּהֲרָרָלִי] construction, as 32<sup>22</sup>, Is. 42<sup>21</sup>; G-K. 120<sup>c</sup>.

[תִּהְיֶה] from תִּהְיֶה † = Arab. *hakara*, to be filled with wonder (cf. AW. Kī. *wonder at me*); hence Del., תִּהְיֶה being taken as Hif. (G-K. 53<sup>n</sup>), and לִי in לִי as the *nota accus.* (on 5<sup>2</sup>), *ye amase me*. 3 MSS תִּהְיֶה, from תִּהְיֶה † = Arab. *hakara*, to *wrong, detract from*; so Ew. Ges. Bu. Du. David Kimchi states that his father Joseph explained לִי תִהְיֶה by תִּהְיֶה פְּנֵיכֶם לִי, *harden your faces at me*, since *hakara* in Arab. meant עָזַז פְּנֵי; and this is the source of AVm. *harden yourselves against me*, AV. *deal hardly with me*.  $\text{Ὁ οὐκ αἰσχυρόμενοι με ἐπικεισθή μοι}$ , whence Be. תִּפְרוּ; cf. on 6<sup>27</sup> ( $\text{Ὁ ἐνἀλλεσθε}$ ).

4. [שְׁגִיתִי . . . תִּלִּין] a hypoth. sentence, without אִם : see on 7<sup>20</sup>.

5. [עָלִי תִגְדִּילוּ] as Ps. 55<sup>13</sup> al.; the Hif., as G-K. 53<sup>f</sup>.

6. [יָעִי] see on 15<sup>22</sup>.

[עֲוֹתִי] is to *make crooked* (Qoh. 7<sup>13</sup>), *pervert* balances, Am. 8<sup>5</sup>; judgment, Jb. 8<sup>2</sup>: here with a personal obj., as La. 3<sup>36</sup> אֲרָם בָּרִיבִי, and Ps. 119<sup>78</sup> עָוֹתַי שָׁקַר, for they have lyingly *subverted me* (in judgment).

[מְצוֹדָה] from מְצוֹד, Qoh. 7<sup>26</sup>, a hunting-implement, by usage, a *net*; so מְצוֹדָה, Qoh. 9<sup>12</sup> (for fish) †; מְצוֹדָה, Ezk. 12<sup>18</sup> 17<sup>20</sup>, Ps. 66<sup>11</sup>.

10. [וּמִלְכָּה] G-K. 69p.

11. [וַיִּחַר] In Hif. only here. It is not necessary; and very probably יַחַר should be read.

[כְּצִירֵי] & ὡς περ ἐχθρόν, & כְּצִיר, & כְּצִירֵי.

13. [מַעֲלִי] idiomatic with verbs expressing *separation from* (lit. *from attachment to*; see on 1 S. 28<sup>15</sup>; *Lex.* 759a); here, *from companionship with*.

[הִרְחִיקוּ] & (ἀδελφοί μου ἀπέστανον) 'ΑΣΣ' הִרְחִיקוּ (intrans., as Gn. 44<sup>4</sup>); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the ||, and that & may easily have arisen through haplography of the ו; but Di. prefers & with הִרְחִיק trans., and God (as in v.<sup>11</sup>) the subj., and treats & as due to dittography. With & cf. Ps. 88<sup>9</sup>.<sup>19</sup>.]

[אֵךְ זָר] are *only, wholly, estranged from me*: אֵךְ, as Dt. 16<sup>15</sup> & אֵךְ אֱלֹהִים שָׂרִי צַעַן 19<sup>11</sup> 16<sup>7</sup>; Is. 28<sup>20</sup> אֵךְ עֲשׂוֹק וְנוֹל וְחִיית אֵךְ שָׂמָּה (one rendering) ἀνελεήμονες = אֲכֹזֵר (though no *ver* אֲכֹזֵר is known), which, however, is not consistent with סַמָּנִי.

14. This v. is short; v.<sup>15a</sup> is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read חֲרָלוּ קְרֹבִי וְיָדָעְתִּי שְׂכָחוֹנִי חֲרָלוּ בִּיחִי. On the other hand גִּרִי בִּיחִי goes with אֲמַחֲתִי better than in <sup>14b</sup> with שְׂכָחוֹנִי and parallel to קְרֹבִי וְיָדָעְתִּי. Du., deciding similarly, proposes כִּדְעִי, "*cease from knowing me*"; but this is quite unnecessary. יָדָע, *knowledge*, occurs in Elihu's speeches (32<sup>6</sup>. 10. 17 36<sup>3</sup> 37<sup>16</sup>); but כִּדְעִי for כִּדְעָתִי is unparalleled. [By itself v.<sup>14</sup> might perhaps stand: the rhythm (a : 2 : Gray, *Forms*, p. 159 ff.) and the parallelism (a. b || b' a'; & 64 f.) are in themselves admirable, and, outside Job, common: even in Job, 10<sup>6</sup> is an instance, and a very few others might perhaps be found; but v.<sup>15</sup> is intolerable, and the verse division of <sup>14c</sup> can scarcely be correct.]

15. [תַּחֲשַׁבְנִי] for the *fem.* with &, see G-K. 146e, end; Kō. 349f (Ezk. 35<sup>10a</sup>; but in Jer. 44<sup>25</sup> rd. אַתָּה הַנְּשִׁים); with יָדָעְתִּי removed to v.<sup>14</sup> the syntax is normal.

[בְּעִינֵיהֶם] the *masc. sf.*, referring (if גִּרִי בִּיחִי be removed to



<sup>14</sup>) to אִמְהָתִי alone, is a frequent anomaly; G-K. 1350. On the n in אִמְהָתִי, see on 2 S. 6<sup>30</sup>.

17. [וְיָרָה] not וְיָרָה, and consequently 3 pf. fem.; cf. <sup>18</sup> וְיָרָה. Hi. Du. al. is *abhorrent to*, from יָרָה = (not) זָרָה (Dr. § 178), *fastidiviv*, *abhorruit*, c. acc. rei (Freyt.); but as זָרָה is transitive, this would yield a wrong sense, *abhors* instead of *is abhorrent to*. The rendering *is strange* (De. Di.) is sufficient. Jer. "halitum meum *exhorruit uxor mea*," paraphrasing.

וְיָחַנְתִּי RV. *my supplication*. But חָן is to *shew favour*, or *be gracious*—even in the same anomalous form of the inf., which, if RV. were right, would be used here, Ps. 77<sup>10</sup> וְיָחַנְתִּי; it is only the *Hithp.* which means to *supplicate* (lit. to *get or seek favour for oneself*; G-K. 54f), and *supplication* is וְיָחַנְתִּי. In Arab. حَنَّ (conj. x.) is *foetorem emisit*, and Syr. مَنِيْئًا is *rancid* (PS. 1315a); hence *I am offensive*, RVm. with Ew. Schl. De. Di. Bu. etc. וְיָחַנְתִּי (*mil'el*) will be the pf. with י cons., with freq. force (as Ex. 33<sup>19</sup> וְיָחַנְתִּי אֶת אֲשֶׁר אֶחָד, and regularly with verbs ע'ע'), like 16<sup>12b</sup>; though there are a few cases (Dt. 32<sup>41</sup>, Is. 44<sup>16</sup>, Ps. 17<sup>8</sup> 92<sup>11</sup> 116<sup>6</sup>) in which the 1 pf. of these verbs is anomalously *mil'el* even without the י cons. (see Del. here, and G-K. 67ee). Du. וְיָחַנְתִּי (Jl. 2<sup>30</sup>), and *my stink*; but this will agree only with the doubtful *be abhorrent to* for וְיָרָה in \*.

18. [עַיְיִלִּים] 21<sup>11</sup>† [not 16<sup>11</sup>; see n. there]. To be explained, it seems (cf. Wetzst. *ap.* Del. here; Lane, 2200<sup>a</sup>, 2201<sup>b-c</sup>), from Arab. 'ala (med. ج), to *feed, nourish, or sustain one's family or household*; whence 'ayyil, pl. 'iyāl, a'yāl, *the persons whom a man feeds and supports, as his young man, or slave, his wife, and his young child*, "among all tribes of the Syrian desert, used of children generally, without distinction of age" (Wetzst. ZDMG xxii. (1868) p. 128). R. Levi's statement in *Breshith Rabba*, c. 36 (cited by Del.), is interesting: בערביא צוחין ליניא עיילא, "In Arabic they call children עיילא." (Not from עָל = غَال, to *suck*.)

וְיִקְרְמוּהוּ יְדַבְּרוּ בִּי I would arise! and they speak against me. A very anomalous form of hypothetical sentence, but

analogous to 3<sup>25a</sup> 9<sup>20b</sup> 23<sup>18b</sup>, the cohortative only making the first verb more graphic.

19. [חַדְאֲהַבְתִּי נִהַפְכוּ בִּי] The relative omitted after *וְהָ*, as 15<sup>17</sup>; and *וְהָ* construed with a pl. verb. Not so elsewhere; but *וְהָ* is conceived as a collective (cf., with *אֲחֵר*, 8<sup>19</sup>), as it is implicitly in Jg. 20<sup>18</sup> *לָלַע בְּאֶבֶן בְּלִיָּה*, 17 *כָּל זֶה אִישׁ מִלְחָמָה*, Lev. 11<sup>4.9</sup> (*Lex.* 260d).

20. *Ὁ ἐν δέρματί μου ἐσάπησαν [ῥαβή] αἱ σάρκες μου, τὰ δὲ ὀστέα μου ἐν ὀδοῦσιν [ἂ ὀδύναϊς] ἔχεται.* 'A. = *𐤀𐤏𐤕*, Σ<sup>a</sup> = *𐤀𐤏𐤕*; Σ<sup>b</sup> *καὶ ἐξέτιλλον* (thinking of *סַרַס*, Me., or cf. Eth. *መለሙ* : *deradere*, *ተመለሙ* : *deradi*, *depilari*, Ezk. 29<sup>18</sup> (Di. 154), Be.) *τὸ δέρμα μου ὀδοῦσιν ἐμοῖς*. Hupf. (1853) in <sup>b</sup> conjectured (after Σ) *עור בשני*, And I escaped "with the skin, i.e. the life, in my teeth (cf. 13<sup>14</sup> *אִשָּׁא בְּשָׂרִי בְּשֵׁנִי* = with the bare life"; so Wr., but reading better *עָוִר*, "And I carry my skin in my teeth"; Me. *בְּעוֹרִי בְּשָׂרִי וְאֶתְמַלְמֶה בְּשֵׁנִי עֲצָמִי*, "Within my skin my flesh rotteth, And I escape, with my bones in my teeth"; Bi.<sup>1</sup> Bu. *בְּעוֹרִי דְּבָקָה עֲצָמִי וְאֶתְמַלְמֶה בְּשָׂרִי בְּשֵׁנִי*, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi.<sup>2</sup> *בְּעוֹרִי דְּבָקָה עֲצָמִי וְתִתְמַלְמֶה בְּשֵׁנִי*; Be. *בְּעוֹרִי דְּבָקָה עֲצָמִי וְאֶתְמַלְמֶה בְּעוֹר שֵׁנִי* ("and I am become hairless in the skin of my teeth," *עוֹר שֵׁנִי* denoting the lips and cheeks, and *אֶתְמַלְמֶה* being explained from the Eth. *malata*, cited above); Du. *בְּעוֹרִי בְּשָׂרִי וְתִתְמַלְמֶה בְּשֵׁנִי* (in <sup>a</sup> = Me.; in <sup>b</sup> "and my teeth have slipped out (haben sich davon gemacht)," omitting *בְּעוֹר* with *Ὁ*, and following substantially Bi.<sup>2</sup>; *בְּשָׂרִים* as Pr. 14<sup>30</sup>, and the fem. *רַבָּה* by G-K. 145<sup>4</sup>). Of these emendations, that of Bi.<sup>1</sup> Bu. deviates least from *𐤀𐤏𐤕*; it is undoubtedly the best. [That *עֲצָמִי*, as in Bu.'s emendation and also in *𐤀𐤏𐤕*, and not as in some of the other emendations, *בְּשָׂרִי* is the subj., is favoured by the fem. vb. (*רַבָּה*, or, after *Ὁ*, *רַבָּה*). In, e.g., Gn. 9<sup>4</sup> *בְּשָׂרִי* is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G-K. § 122 n.: more fully Albrecht in *ZATW*, 1896, p. 72 ff.); and there is no evidence that *בְּשָׂרִי* was ever used as fem. On the other hand, though the same general rule would lead us to expect that *עֲצָמִי*, like *عَظْم*,

would be masc., and in 2 S. 21<sup>12</sup>, Jer. 8<sup>12</sup>, Ezk. 37<sup>5, 6, 8</sup> masc. suffixes are used in reference to the *pl.* (cf. n. on v. 15), in Jb. 30<sup>80</sup> עַם is construed with the 3rd sing. fem. of the verb (חָרָה) as it is also in Ps. 102<sup>6</sup> (closely similar to the present), and the *pl.* is construed with the fem. *pl.* of the vb. in Is. 66<sup>14</sup>, Ezk. 37<sup>3</sup>, Ps. 35<sup>10, 51</sup><sup>10</sup>. In Syr. ܕܠܥܝܢ is fem. but it means *thigh*, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

21. [אתם רעי] cf. אחותנו אחי, Gn. 24<sup>60</sup> [*preceding an impv.*].

22. [אל] [here, as in 55 other passages in Job (*Lex.* 42b), means *God*: it is not, as in 1 Ch. 20<sup>8</sup>, an alternative orthography for אלה (Saad.), nor to be emended to אל (Reiske, Perles, Be.<sup>T</sup>), or אל (Neubauer, *Athenæum*, 1885 (June), p. 823)].

23. [מי יתן] with *impf.*, as 6<sup>8</sup> 13<sup>5</sup> 14<sup>12</sup>; only here with ין.

[בספר] prefixed to the verb for *emph.* "In a book," as 1 S. 10<sup>26</sup>, Ex. 17<sup>14</sup>; G-K. 126s.

[מי יתן (2)] represented in 𐤎 by *τεθῆναι δὲ αὐτὰ* (against Be.).

[יחזקו] the non-pausal form would be יחזקו (with d. f. *implic.* in ה), an Aramaizing form for the regular יחזקו; the non-duplication of the *p* implying the implicit duplication of the *n* (cf. חפכו, 24<sup>24</sup>; חפכו, Dt. 1<sup>44</sup>). See Kō. i. p. 375; G-K. 67c. Be. weakens the verse effectively by reading מי יתן (or Be.<sup>K</sup> בספר מלי יחזקו ובספר יחזקו מלי יתן אמו ויכתבן מלי יחזקו בספר יחזקו, also *disimproving* it. Bu. says justly that no change is needed [; but the rhythm (4 : 3) of 𐤎, though not unparalleled (17<sup>14</sup> n.), is unusual].

24. [ועפרת] Bu. בעפרת "in lead," on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by 𐤕 stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that 𐤎 does not express it. But the change necessitates the insertion of 𐤎 before לעד.

[לעד] prefixed for *emph.* 𐤎 Me. Hfm. Be. קעד.

[יְחֻצְכֶּן] with —, although in pause, like יְחֻצְכֶּן, 24<sup>24</sup> (Baer, p. 45). The Or. reading is יְחֻצְכֶּן (*ib.* p. 57), like יְחֻצְכֶּן, Ps. 104<sup>20</sup>, the regular pausal form in Nif. (G-K. 51*m*, end).

25. [יְדַעְתִּי גִּמְלֵי חַי] For the absence of כִּי after יָדַע, see also, *e.g.*, 30<sup>25</sup>, Am. 5<sup>13</sup>.]

[גִּמְלֵי חַי וְאֶחָדָם] Ἐ ἀέναός ἐστιν ὁ ἐκλύειν με μέλλων. It is very precarious to argue that Ἐ disregarded וְאֶחָדָם (Me.). Elsewhere ἀέν. renders עָלַם (Gn. 49<sup>26</sup>, Dt. 33<sup>18.27</sup>); it may, therefore, here render the two words חַי וְאֶחָדָם which, taken together, might be regarded as synonymous with עָלַם, whereas חַי by itself asserts, directly, less than ἀέναος. Or, if the order of Ἐ may be pressed, Ἐ may have read וְאֶחָדָם חַי and rendered חַי by ἀέναος, and וְאֶחָדָם, or perhaps 'א 'ג, by ὁ ἐκλύειν με μέλλων (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of Ἐ appears to be 4 : 3, for חַי וְאֶחָדָם cannot easily be taken as a single stress, and 4 : 3 in Job is infrequent and suspicious (17<sup>14</sup> n.). We could obtain an unmistakable 3 : 3 rhythm by omitting וְ חַי, then וְאֶחָדָם, made for emphasis the obj. of יָדַע (as וְאֶחָדָם of יָדַע in Gn. 1<sup>4</sup>), would be the virtual subj. of יָדַע. But this would leave the parallelism poorer, and the expression of the whole weaker than in Ἐ. It is best, therefore, to retain Ἐ especially since the considerations, for what they might otherwise be worth, suggested by rhythm and Ἐ do not converge: *if* anything was absent from Ἐ, it was וְאֶחָדָם; *if* anything had to be omitted for rhythm, it would be חַי.]

[אֶחָדָם] that this is actually a subst. and means *afterman*, *sponsor* (Be.<sup>K</sup>), is neither proved nor probable; if it were, we should certainly expect אֶחָדָם (|| וְאֶחָדָם; cf. עָדִי || שְׁהָדִי, 16<sup>10</sup>). If correct, it is most probably in the acc. of the state (G-K. 118*m*)—*later on* . . . he will stand up. Sgf. reads אֶחָדָם, Che. (*EBi.* 2475) עָדִי (cf. 17<sup>3</sup>), with אֶחָדָם for יָדַע below.]

[עַל-עֶפֶר] if virtually = *upon* (*my*) *grave*, עַפֵּר is used as in 7<sup>21</sup> 17<sup>16</sup> 20<sup>11</sup> in particular of the dust or soil in which a dead body is laid, *i.e.* the grave. Cf. also 10<sup>9</sup>, Ps. 104<sup>20</sup>, though these are rather different: in the Ps. עַפֵּר with the personal



[ואַחַר עוֹרִי] So אַחַר and all the VV. except אַחֵר, which reads עוֹרִי but om. ואַחַר. In אַחֵר is taken adverbially, in אַחֵר as a prep. But, as in יָקוֹם (v.<sup>35</sup>) and אֱלֹהִים in ב, the *scriptio plena* in עוֹרִי may be later than אַחֵר; the *scriptio defectiva* actually occurs elsewhere even in אַחֵר (e.g. עָרִיד, Nu. 19<sup>6</sup>). Written defectively עוֹרִי would be scarcely distinguishable from עוֹרִי; consequently it would be very legitimate to read אַחֵר עוֹרִי (Bi.<sup>2</sup> Du.) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though עוֹרִי be retained, the ambiguity of אַחֵר remains: it may be (1) an adv., *afterwards* (e.g. Gn. 18<sup>5</sup> 24<sup>56</sup>, Jg. 19<sup>5</sup> al.), but not *in novissimo die* (אֵ), *at the last day* (AV.), *am jüngsten Tage* (Honth.); or (2) a prep. governing עוֹרִי, with a local or temporal force, *behind* (cf. Is. 57<sup>8</sup>), which Ehrlich interprets as *under* (my skin), Bu. as "still enclosed (*umschlossen*) by my skin," i.e. still alive, or *after* (as, e.g., 1 K. 19<sup>11</sup>), i.e. after the disappearance or destruction of my skin; or (3) a conj. = אַחֵר אִשֶׁר (as 42<sup>7</sup> אַחֵר, Jer. 41<sup>16</sup>, Lv. 14<sup>43</sup> אַחֵר), *after that* (my skin has been destroyed). If עוֹרִי is correctly read, it is a parallel term to בָּשָׂר in ב (אֵ, not אַ) as in 7<sup>5</sup> (19<sup>30</sup>), and אַחֵר should be parallel in sense to the מֵן of מִבָּשָׂרִי: unfortunately this latter phrase is also ambiguous (see below). If מִבָּשָׂרִי means *away from my flesh*, i.e. after my body has perished, אַחֵר עוֹרִי should have the same meaning; but Bu. raises two objections to this: (1) that אַחֵר is always local when it refers to an *object*, and temporal only when it refers to an *action*: since the idea of passage is more directly suggested there than here, 1 K. 19<sup>11</sup> does not perhaps entirely invalidate this; (2) that whereas בָּשָׂר by itself is often used for the entire body as contrasted with the נֶפֶשׁ or לֵב (e.g. 14<sup>22</sup>, Ps. 16<sup>9</sup> 63<sup>2</sup>), עוֹר is not, but is used strictly of the outward covering of the body, the skin (30<sup>30</sup>, La. 4<sup>8</sup> 5<sup>10</sup>, Jer. 13<sup>28</sup>), and combined with בָּשָׂר requires the latter to be used in its specific sense of the flesh under the skin (7<sup>5</sup>), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10<sup>11</sup> 19<sup>30</sup>, and (עוֹר + שָׂמָר) Mic. 3<sup>22</sup>. If the text could be trusted, in 18<sup>13</sup> עוֹר would have the wider sense of *body*, which Bu. questions.]

[נִקְסָם זֹאת] the vb. is taken either (1) as the pred. of the

sentence introduced by the *conj.* or *adv.* אחר (see last n.) with the obj. עורי of נקפו prefixed—an emphatic position (cf. Dr. § 208 (1), for which there seems to be no reason here, or (2) as the vb. of a relative sentence qualifying עורי in the *prepositional* phrase—*after my skin which* . . ., the relative particle being omitted according to G-K. 155b. In either case נקפו is commonly explained as the 3rd pl. act. corresponding idiomatically to our passive (4<sup>19</sup> n.). The vb. is, then, Piel of נקף, *to strike off, away*; cf. Is. 10<sup>84</sup> † (of striking off branches), and the verbal noun נקף of beating olive berries off the tree (Is. 17<sup>6</sup> 24<sup>18</sup>). These comparisons are already made by the mediæval Jewish commentators (Ibn Ezr.; Anon., ed. Wright and Hirsch.). The form might also be Nif., used as a passive of the Hif. (G-K. 51f) of נקף, *to go around* (Is. 29<sup>1</sup>), in Hif. *to surround* (v.<sup>6</sup> and often). SY clearly think of this vb., and Honth. has recently defended this interpretation; but he can account for the pl. only by the very forced suggestion that its subject is אמת used collectively of the bones of the body with the sense of *I*—at the last day I shall be (proph. pf.) surrounded with my skin! Other interpretations of אמת are scarcely less forced: the alternatives are to suppose that it means *this* (will happen)—so T; or *in this manner* (Del.)—an acc. of manner never elsewhere taken by הו or אמת; or that it is a kind of resumption of עורי; or, since this is masc., a reference, accompanying a gesture, to the body (Di.)—and *after my skin has been struck away*, (viz.) *this* (skin or body).]

[ומבשרי] either *away from my flesh*, or *from my flesh* is, so far as the phrase itself is concerned, equally possible; for the rare but by no means unusual use of כן in the former case, cf. 11<sup>15</sup> n.]

[The uncertainties and difficulties of נקף in this v. being so great, it is not surprising that attempts at emendation have been numerous and ingenious, if not convincing. Bu., by a very slight change (נקף כזאת), eliminates at once the awkward pl. נקפו and the impossible אמת, and obtains the distich:

Within my skin thus struck away,  
And from my flesh, I shall see God;

but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be.<sup>T</sup>, viz. נִקְמָה זֶמֶן for נִקְמָה זֶמֶן, which gives a completer parallelism of terms but a not very probable prophetic pf. :

Within my skin I look out,  
And from my flesh I shall see God.

Be.<sup>T</sup>'s other suggestion was נִקְמָה זֶמֶן. Bi. also offered two emendations; Bi.<sup>1</sup> (in <sup>b</sup> mainly following ⚡) proposed

וְאֶחָד עָרִי נִקְמָה זֶמֶן  
וּמִשְׁרֵי אֶחָד אֱלֹהִים

which requires at least as much defence and apology as ⚡. Bi.<sup>2</sup>, bringing over יָקָם (⚡) from v.<sup>25</sup>, reads :

יָקָם עָרִי נִקְמָה זֶמֶן  
וּמִשְׁרֵי אֶחָד אֱלֹהִים

My witness [*i.e.* God] will take vengeance for this,  
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either ⚡ or ⚡; but as Bu. asks: Why אֶחָד and not אֶחָד, why נִקְמָה זֶמֶן instead of the better antithesis נִקְמָה זֶמֶן, and why the unknown Poel of עָרִי? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from ⚡ and ⚡ as to appear improbable. Du., also by slight changes, obtains the distich :

יָקָם אֶחָד עָרִי  
חֲקָה זֶה אֶתֹּי

And another will arise as my witness,  
And this one will set up his sign—

understanding the "sign" to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining <sup>26b</sup> with <sup>27a</sup>, and <sup>27b</sup> and <sup>c</sup>, Du. gets rid of the isolated stichos formed by <sup>27c</sup> if, as is usual, <sup>27a</sup> <sup>b</sup> be taken as a distich. But the אֶתֹּי and זֶה of Du.'s emendation



are improbable, and <sup>27a</sup> is better paralleled by <sup>27b</sup> (note אחוז || ראו, לאחז || לי than by <sup>28b</sup> which has the *same* vb. חזה as <sup>27a</sup>. Che. (EBi. 2474f):

שרי יכן תאחזי  
ומצדיקי אחוז אלוה:

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of עורי נקפה זאת ומבשרי proposes ערבני יקף אחי ערבני—first the *goel* takes his stand on Job's grave (v. <sup>25</sup>), thereafter (ואחר) as his surety (ערבני) lifts him up from the grave. But <sup>a</sup> thus becomes four stressed. יקפני אחי for יקפני אחי is very improbable, and so is the *beth essentie* in ובהרי: Be. <sup>K</sup> avoids the last objection, only by proposing an unknown form [ומשלהרי].

27. [אשר אני] no change is needed; but *if* any one inclines to change, Bu. suggests אֲשֶׁרְנִי עִי or אֲשֶׁרְנִי עִי, "Count me happy, for I shall see him for myself." אֲשֶׁרְנִי (Neubauer, Be. <sup>Kit</sup> alt.), "O my happiness!" is an unheard of form. [The parallelism is at present perfect, ראו || אחוז, עיני || אני, ולא זר || לי, emendations, such as אשרני, or, below, אֲלִי for לִי, are improbable.]

[ראו] Bu. ראו, thinking the pf., especially before כלו, which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future (Dr. 14).

[ולא זר] the waw is perhaps a dittograph; זר, pf., or part. negated by לא (BDB 519b): Job's acquaintances are estranged לא (v. <sup>18</sup>): God will be seen not to be so: similarly Job's brethren have gone מִלִּי (ib.); God is לִי.]

[כלו כליתי בחקי] Wr. קָלוּ כְּלִיתִי בְּחָקִי, "I am utterly exhausted in my appointed time (14<sup>5.18</sup>)"; Klo. קָלוּ כְּלִיתִי, "I shut up" (from קָלָא by G-K. 7599),—both extraordinary.

28. [לו] the *nota accus.*; cf. on 5<sup>2</sup>. (In Jg. 7<sup>25</sup> rd. את-מדין אל-מדין).

[כי] In <sup>ff</sup> there is a change from the direct (<sup>a</sup>) to the indirect narration (<sup>b</sup>), "and *that* the root of the matter is found in me" (without כי, as Gn. 12<sup>18</sup> 41<sup>18b</sup>, Jb. 35<sup>2a.14</sup> etc.; G-K. 1574 (a)); but the continuation by the direct narrative is much



## CHAPTER XX.

2. לָכֵן] *Therefore*—on account, viz. of what Job has said.  $\text{ὡς ὡς ὡς}$ , as though לָכֵן stood for לֹא-כֵן (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. 4<sup>15</sup> 30<sup>18</sup>, Jg. 8<sup>7</sup> 11<sup>8</sup> *al.*), not perceiving that in such cases *therefore* introduces an answer to a remark, or objection, made by another (*Lex.* 487a; Dr. on 1 S. 3<sup>14</sup> 28<sup>2</sup>).

שָׁעִפִּי see on 4<sup>13</sup>.

יִשְׁיבֵנִי] *answer me*: lit. *turn me back* (*sc.* with a word; see on 13<sup>23</sup>), *answer me*, in the sense of *do not allow me to be silent*, is certainly weak; hence Du., cleverly, יְהַיְבֵנִי, *bestürmen mich, disturb me*; cf. Ca. 6<sup>5</sup>, Oettli, Buhl (*v. Lex.*); and שָׁעִפִּי, in Pehl ptc. = *disturbed* (Mk. 5<sup>28</sup> =  $\theta\acute{o}\rho\upsilon\beta\omicron\nu$ , and Lk. 10<sup>41</sup>  $\theta\omicron\rho\upsilon\beta\acute{\alpha}\lambda\eta$ ); but usually in the sense of either *alarmed* or *hastening* (so Ethp. *be alarmed*; Af. to *hasten* (trans.) or *alarm*; v. PS.).

וְרַב־עֲבוּרִי rd. וְעֲבוּרִי זָמָה (Bi.<sup>1</sup> Be.<sup>K</sup> Du.; Di. inclines) or עֲבוּרִי (Ex. 13<sup>8</sup>); perhaps (Bu.) even וְרַב־עֲבוּרִי would be sufficient (בְּרַב־עֲבוּרִי never occurs).

חֲרָשִׁי בִּי] “is my haste—my impetuosity, eagerness—(active) within me.” Del. *my feeling*, i.e. *my emotion*, deriving the word not from חָשׂ, to *hasten*, but from חָשׂ, חָשׂ (= Arab. *ḥassa*, to *feel, perceive* by the senses), in Aram. and NH. (see Levy, *ChWB*, *NHWB*, s.vv.), to *feel*, in various *nuances*, sometimes to *be anxious*, but mostly to *feel pain*, to *suffer* (in OT. once, Qoh. 2<sup>25</sup> (so rd.), מִי יֵחַשׂ חֵץ מִמֶּנִּי, and who can *feel* (here suggesting *have pleasure*) apart from him? Syr.  $\text{ܡܢܝܢ}$ , *passus est, doluit, contristatus est* (PS. 1389 f.),  $\text{ܡܢܝܢ}$ , *suffering*, often for  $\text{ܡܢܝܢ}$ , as Heb. 2<sup>9</sup>, also of grief, sadness, etc.; in a more neutral sense, of an *affection* of the mind in

general, as of desire,  $\Delta_{\text{נ}} \text{נָּבֵל} = \pi\acute{\alpha}\theta\omicron\varsigma \epsilon\pi\iota\theta\upsilon\mu\acute{\iota}\lambda\alpha\varsigma$ , 1 Th. 4<sup>6</sup> (ib. 1391). Probably therefore חָשׂ (חָשׂ, חָשׂ) might in Heb. have been used to denote the general feeling of *emotion*. Be.<sup>K</sup>  $\text{חָשׂ לִבִּי}$  (Ps. 45<sup>2</sup>), *is* my heart *astir*; [Richter, אָחַז for לָחַז in <sup>a</sup>, and for <sup>b</sup>  $\text{יָחַז לִבִּי}$ ; but this, though the changes are slight, requires too elaborate a defence to be probable].

3b. But a spirit answers me out of my understanding, *i.e.* a higher spirit (32<sup>8</sup>), speaking in, and out of, my understanding, teaches me what the value of Job's protestations is (so Del. Di.). It is objected that this interpretation of מְבִינִי makes Zophar's own understanding the source of his higher inspiration; hence Hi. Bu., "And wind, (arising) out of my understanding, answers me," *i.e.* the "understanding," or instruction, which I give Job, instead of bringing him wisdom, resolves itself in his mouth into mere wind (cf. "wind," 8<sup>2</sup> 15<sup>2</sup> 16<sup>2</sup>). Du. Be.<sup>K</sup> (after  $\text{Ὁ, ἐκ τῆς συνέσεως}$ —without  $\mu\omicron\upsilon\varsigma$ ) מְבִינִי, and with wind *void of understanding, thou answerest me* (הֶעֱנִי).

[רָחַח] is frequently masc. (agst. Strahan): 4<sup>15</sup> 8<sup>2</sup> 41<sup>8</sup>, Ps. 51<sup>12</sup> 78<sup>20</sup>, Is. 57<sup>12, 16</sup>.

4. "Dost thou know this (as being) from of old, since the placing of man upon the earth, that . . . ?" *i.e.* Of course thou knowest it! (cf. *Lex.* 210a). There is no occasion to read  $\text{הָלֵא}$  (Sgf. Du.).  $\text{Ὁ μὴ}$  (not  $\text{οὐ}$ ) presupposes  $\text{ἦ}$ , not  $\text{הָלֵא}$ . As usually understood, מְנִי עַד הָנִי is connected not with יָדַעַת (for no man could know this from the creation) but (as rendered) with זָמַח, as a secondary predicate (so De. Hi. Di.). Bu., thinking this construction awkward, construes differently, supposing the question to be a mocking one, Hast thou this fine windy knowledge (v.<sup>5b</sup>) from the time of creation? (comp. the question of Eliphaz in 15<sup>7</sup>), and rendering כִּי in v.<sup>5</sup> not by *That*, but (exactly as in 22<sup>2b</sup> after 22<sup>2a</sup>) *Nay*.

מְנִי] see on 6<sup>16</sup>.

[עַד] of *past* time, as Hab. 3<sup>6</sup> †.

[שִׂים] inf., with indef. subj., as 13<sup>9</sup>. The inf. of שִׂים (Nöld. *Beiträge*, i. 39) is usually שִׂים, שִׂים elsewhere only Is. 10<sup>6</sup> Kt, 2 S. 14<sup>7</sup> Gré.

5. [מקרוֹב] *recent*; lit. *from what is near*, i.e. *the near* (past); so Dt. 32<sup>17</sup> (EVV. *of late*).

6. [שִׂיאוֹ] *שִׂי*, if correct, will be an anomalous form for *שִׂי*, with elision of נ, from √ *שָׂא* (Kö. ii. 145); cf. *שִׂי*, Is. 32<sup>5</sup>, for *שִׂי* (Kö. ii. 118). Perhaps *שִׂאוֹ* (13<sup>11</sup> 31<sup>22</sup>) should be read (the masc. *עֵלָה*, then by G-K. 1450). *Ἐ αὐτοῦ τὰ δῶρα* (1), thinking of *שִׂי*; cf. Ps. 68<sup>30</sup> 76<sup>12</sup> *ἔ* (Be.).

7. [כגלגלֹו] *גלגלֹו*, Zeph. 1<sup>17</sup>; *גלגלֹו*, Ezk. 4<sup>12</sup> 15<sup>†</sup>; *הגלגל*, 1 K. 14<sup>10</sup> †. Lit. *globulus stercoris*; cf. *גלגלֹו*; Arab. *jillat*<sup>m</sup>, *jallat*<sup>m</sup>. The sg. would be *גל*; cf. *גלגלֹו*, 40<sup>22</sup>, *גלגלֹו*, from *גל* (Kö. ii. 43; G-K. 93aa, bb).

8. [ימצאֹו] [construction as 4<sup>10</sup> (see n. there); *ἔ εὐρεθῆν*, whence Bi. Be. נמצא, —doubtful, though rhythmically easier].

[יָדָד] *is chased away*. The pass. of *יָדָדָה*, 18<sup>18</sup>. *ἔ* (*ἐπιδῆ* δέ) *ἔ* express *יָדָד* (cf. Gn. 31<sup>40</sup>, of sleep); but *יָדָד* is pointed as Hof. to denote the unwillingness of his disappearance.

9. [שׁוֹפֶתֶר] 28<sup>7</sup>, Ca. 1<sup>6</sup> †. Without parallel in the cognate languages.

[תשׁוּרֶנּוּ] *מָקוֹם* is so constantly masc., that in the three exceptions the text can hardly be right. Here *תשׁוּרֶנּוּ* can easily be read; the fem. may well be a copyist's error due to the preceding *תְּסִיף* (so Di. Be. Bu.). In Gn. 18<sup>24</sup> *בְּקִרְבָּהּ* may well be the original reading; and in 2 S. 17<sup>12</sup> *בְּמִחַת הַמִּקְדָּשׁ* is probably due to the fem. termination of *הַמִּקְדָּשׁ*.

10. [בְּנֵי יִרְצֶה דָלִים] (1) *יִרְצֶה* is to *be pleased with*, *be favourable to*; hence *יִרְצֶה* will be to *make favourable, conciliate*; so, I.E. (כי בְּנֵי יִתְרֹכוּ לְרִצּוֹת הָדָלִים שְׁנוֹל), Ges. *Thes.* 1306b, Schl. De. Di.: the sons will be forced to court the favour of the poor (whom, viz., their father had plundered). (2) The Vrss. all see *יִרְצֶה* in *יִרְצֶה*: thus *ἔ τοὺς υἱοὺς αὐτοῦ ὀλέσασιν* (as Rosenm. saw, a corruption of cod.<sup>A</sup> *θλάσ(ε)σαν*: *θλάω* for *יִרְצֶה*, as v.<sup>19</sup>, Jg. 10<sup>8</sup>, 1 S. 12<sup>4</sup> al.; Be.) *ἡρτονας*: the order of words, emphasizing the object, as 5<sup>2</sup> 14<sup>19</sup> 15<sup>20</sup>, Ps. 115<sup>b</sup> 139<sup>16</sup> etc. (Dr. 208. 1). (3) *ἔ* His children are broken in poverty; *ἔ* *Filii eius atterentur egestate*, i.e. *יִרְצֶה* (Nif.); so—though naturally discarding the ungrammatical “in poverty”—Hi. his children are

crushed into poor ones (*verkümmern zu Bettlern*)—accus. of the product (G-K. 117<sup>ii</sup>); Bu. his children are oppressed as poor ones (G-K. 118<sup>n</sup>), but in this case (Du.) רַלִים seems superfluous. Du. regards <sup>10a</sup> as a variant of <sup>10</sup>, and <sup>10b</sup> as a gloss on <sup>18</sup>.

[וּדְיוֹ תִשְׁבְּנָה אוֹנוֹ] reverting to the lifetime of the wicked man, and explaining why his sons are impoverished (\*): he had to give back the wealth which he had wrongfully gotten to its owners. Hr. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either וּדְיָהֶם or וּדְיָו יִשְׁבּוּ being corrected into תִּשְׁבְּנָה after וּדְיָו had become וּדְיוֹ. אֵן, strength (18<sup>r</sup>) = wealth, as Hos. 12<sup>9</sup>; cf. חֵל, strength, also often = substance, wealth, as v.<sup>15</sup>.

II. [עֲלוֹמוֹ] 33<sup>35</sup>, Ps. 89<sup>46</sup>, Is. 54<sup>4</sup>†; here = youthful vigour, cognate with עָלָם (1 S. 17<sup>50</sup>), עֲלָמָה; Arab. غَلم, young man, from غَلِمَ, to be excited by lust.

[תִּשְׁכַּב] viz. (Ew. Di. De. Bu. Du.) עָלְמוֹ: the fem. as 12<sup>r</sup> etc. (G-K. 145<sup>k</sup>); cf. Ps. 103<sup>5</sup> נִשְׁכַּב נַעֲרֵיכִי.

12. [תִּמְתִּיק] *sheweth sweetness* (G-K. 53<sup>d</sup>), or *groweth sweet* (ib. e; Ew. § 122c) *dulcescere*; see 14<sup>8</sup> n.

14. [נִהְיֶה] pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136γ).

15. [חֵל בִּלְעָה] a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the וְ expresses the natural consequence of בִּלְעָה (Dr. 80).

[יִרְשׁוּ] properly, to make (others) inherit = to dispossess: usually of dispossessing the nations of Canaan, Dt. 4<sup>28</sup> 9<sup>4, 5</sup> etc.; hence here fig. *expel*. Ἐκ οἰκίας αὐτοῦ (מִבֵּיתוֹ) ἐξέλκυσει αὐτὸν ἀγγελος,—a euphemistic paraphrase for יָאֵל.

17. [אֵל] either a strong negative, *Never can he . . . !* (*Nicht darf er . . . !* Di.; cf. G-K. 108e), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what

he *wishes* may be the fate of the wicked man (Dr. 82). Observe that ע has optatives in vv. 10a. b. 15 (c). 16. 23b. c. 24b. 25. 26a. c. 27. 28; cf. on 18<sup>13</sup>.

מַלְגָּנוֹת [פלגרות] in the sense *canals* only here; elsewhere מַלְגָּן, מַלְגָּנוֹת (29<sup>6</sup> מַלְגָּי שֶׁן; Ps. 1<sup>3</sup> al.).

נְהַרִי נְחָלִי דָבֵשׁ [נהרי נחלי דבש] There are parallels for the suspended *st. c.*, e.g. 1 S. 28<sup>7</sup> אִשָּׁת בְּעֵלָת אוֹב, Jer. 46<sup>9</sup> חֲמִשִּׁי לְרִכִּי קֶשֶׁת (G-K. 130e); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably נְהַרִי, was either a gloss on the other, or (Bu.) a dittograph. נְהַרִי בְּמַלְגָּנוֹת (K10.) is, however, a very probable conjecture [yielding the normal rhythm (3:3), instead of the questionable rhythm of נְהַרִי, or נְהַרִי with a word omitted, and a superior parallelism].

18a. וְלֹא introducing the pred., as 23<sup>12</sup> 25<sup>5</sup>, Is. 57<sup>10</sup>, Ps. 115<sup>7</sup> (Dr. 124); but וְיָנֵעַ occurs nowhere else, and a sf. is desiderated: rd. prob. (Bu.) וְיָנֵעַ לֹא (יָנֵעַ, as 10<sup>3</sup> 39<sup>11.16</sup>). וְלֹא in <sup>b</sup> is similar; but here also the וְ might well be dittographed from חֲמִדּוֹתוֹ. ע for מְשִׁיב יָנֵעַ has εἰς κενὰ καὶ μάταια ἐκοντασσαν, as though וְיָנֵעַ בְּשׁוֹ. Du. וְלֹא יִבְלֶנָה חֲמִדּוֹתוֹ. מְשִׁיב יָנֵעַ, He increaseth (?; Du. compares מְשִׁיב חֶסֶד, to *draw out, extend, prolong*, kindness; but this is hardly parallel) the product of his labour, and doth not brighten up (9<sup>27</sup> 10<sup>30</sup>), That which he gaineth by exchange, and rejoiceth not. Bu. in <sup>b</sup> כְּחִילֹו, i.e. according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

וְעָלָם [עלם] (not עָלָה or עָלָה), as 39<sup>12</sup>, Pr. 7<sup>18</sup> †.

19. רָצָץ Piel: Ps. 74<sup>14</sup> lit. (אֶתֶּה רָצָצְתָּ רֹאשִׁי לְרִיחַ); 2 Ch. 16<sup>10</sup> metaph. (רָצָצְתָּ מִן הָעַם) †.

עֹצֵב Du. עָצֵב, "Verdienst" (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. 5<sup>10</sup>, Ps. 127<sup>2</sup> לִחְסֵם עֹצֵבִים); but this does not suit רָצָץ. Be.<sup>K</sup> ("perhaps") וְרָצָץ (cf. 22<sup>30</sup>). [For the asyndeton in 20, cf. 29<sup>8</sup>; Kōn. iii. 370h. Yet the vb. עֹצֵב after רָצָץ seems anti-climactic.]

בֵּית רֵג' he *hath seized* a house, and *goeth not on to build it* = if he seizeth a house, he will not build it (i.e., through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.

for the tenses, Ps. 103<sup>16</sup> (De.). Hi. al. he seized a house, *and built it not* (= instead of building himself one): but the impf. is against this; for though the impf., where separated from ! cons., is, as Hi. remarks, not unfrequently retained (2 S. 2<sup>28</sup>, Jos. 15<sup>63</sup>, Dt. 2<sup>13</sup> al.), yet it must in these cases possess its frequentative force, which after בָּנָה would be unsuitable (see Dr. 85, *Obs.* with n. 1; and cf. 42β). Du. בֵּית נָל לֹא בָנָה, he seizeth a house, which he *had not built*; cf. U et non ædificavit eam.

**לָקַח**] construed with both acc. pers. (= *rvb*) and acc. rei (= *take violently away*).

20. שָׁלוֹם 16<sup>12</sup> and elsewhere an *adj.*: rd. שָׁלוֹם (Sgf. Bu.), *ease, quietness, prosperity, e.g.* Pr. 17<sup>1</sup> טוֹב הוּא הַרְבֵּה וְשָׁלוֹם בָּהּ Bu., doubting בָּטָחֵנוּ, *proposes* שָׁלוֹם בָּטָחוּ לא ידע שָׁלוֹם בָּטָחוּ being the subj., the masc. דַּע by G-K. 1450. Ἐ ἀὐτὸ αὐτοῦ σωτηρία τοῖς ὑπάρχουσιν, whence Me. בָּטָחוּ לוֹ יֵשַׁע לֹא (rather בָּטָחוּ, the pl. מְבָרִים not occurring); Du. שָׁלוֹם בְּמַמְסָנִי, hath no quietness in his treasure (Gn. 43<sup>20</sup>).

חֶמֶד *his valued possessions*. The pass. ptcpp. of חֶמֶד, and derivatives, denote not so much what one *delights in* (EVV.), as what is *desired* or *coveted*, sometimes on account of its attractiveness (Ps. 39<sup>12</sup>, Is 44<sup>9</sup>), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of *precious*; cf. Pr. 21<sup>30</sup> אוֹצֵר נְחָמִיד = *costly treasure*; מְחַמֵּד, *precious things, valuables*, Hos. 9<sup>6</sup>; חֶמְדָּה, *precious things*, Hos. 13<sup>15</sup>, Nah. 2<sup>10 (6)</sup>. EVV. *pleasant* does not express the real meaning of the Heb.

יִמְלֵךְ The Pi. is transitive (in Am. <sup>21a</sup> either the obj. to יִמְלֵךְ follows in נִשְׁוּ, or יִמְלֵךְ must be read): it is too much to supply נִשְׁוּ (Du.): read therefore יִמְלֵךְ (Sgf. Be. Bu.). עֲ(ת)שֶׁה all render by a passive. EVV. "shall not save aught of . . ." would be מִחֲמַדּוֹ לֹא יִמְלֵךְ.

21. [לֹא־אָכַל] *his eating*,—not from אָכַל, but from the inf. אָכַל.

חַיִּיל is strong, and so firm, stable; so Ps. 105†. From חַיִּל, the √ of חַיִּל, strength, hence capability, wealth, etc. (Lex.)



298b). The same  $\sqrt$  is found in Aram., in the Pael חיל, to *strengthen*, and in Eth. *hêla, hayala*, to *be strong*.

22. [במלאות] G-K. 74<sup>h</sup>; cf. 7500, qq.

[שִׁפְטָן] from שִׁפֵּט †; the verb שִׁפֵּט, 1 K. 20<sup>10</sup> † (c. 36<sup>18</sup> is doubtful). The  $\sqrt$  is common in Aram.

[עָמַל] as 3<sup>20</sup>. The word is, of course, collective: Du.'s argument that we must read עָמַל with & (πᾶσα δὲ ἀνῶγκη; cf. Ὅ omnis dolor), "because otherwise we should have had עָמַלִים," is not sound. Bu. also reads עָמַל (though not on Du.'s ground), thinking that & "hardly yields a possible sense," and that the "hand," implying the personification of עָמַל (cf. סִידֵי חֶרֶב, 5<sup>20</sup> etc.), led to the false punctuation עָמַל. But the change is not needed. & עָלָה.

23. [יָדֵי רָג] Difficult. (1) Ew. 345<sup>b</sup>, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 17<sup>35</sup> יָרֵדָה . . . יָרֵד, in past time, Del.); but *it will be*, in spite of 18<sup>18</sup> (see note there), implies יָדֵי יָהּ can only mean *may it be* . . . , and, if original, must indicate (cf. on v. 17 אֵל) that the poet's feeling leads him to express the *wish* that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate יָדֵי to שִׁלַּח, and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives יָדֵי its proper force, but the inversion is unnatural. (3) May he (the wicked man) be *for one* (הֶמְמָלָא); cf. on 3<sup>20</sup> *to fill* (= that one may fill) his belly! May He (God) send, etc.; or reading יָדֵי for יָדֵי, He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with &, may his belly be filled!), lit. *be for filling*, לֵי יָדֵי: Dr. § 203: the masc. verb by G-K. 1450. (5) Wr. Bu. יָדֵי for יָדֵי: Yahweh, that He may fill his belly, sends, etc.; but יָדֵי is so studiously avoided in the dialogue (only in 12<sup>9</sup>), that to assume it here is questionable; nor is the subordination of לֵי לֵי, though perfectly grammatical, quite in the style of poetry. (6) & om. יָדֵי לֵי לֵי: so Me. Bi. Be., as a gloss on בְּלִחוֹמוֹ, Du. as a gloss on 22<sup>a</sup> (?). [An alternative is

to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v. <sup>23</sup> a tristich; and God, who must be the subj. of <sup>23b. 0</sup>, is not mentioned.] We may acquiesce in (3) or (4).

וַיִּמְטֵר unless וי be kept as a real jussive, rd. either וַיִּמְטֵר or וַיִּמְטֵר.

עֲלֵימוֹ if correct, *must* be here (notice בלחמו) an anom. sing. for עליו (which Me. Sgf. Bi. Di. Du. St. would in each case restore, and which, at least here and 27<sup>23</sup>, might easily have become עליו from the end of the following word); cf. 22<sup>2</sup> 27<sup>23</sup>, Ps. 117; G-K. 103f, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. sf. in ם (Stade, § 345c, who would read עלים; Kō. ii. 44b, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395f; Cooke, *NSI*, on 42<sup>b</sup>).

בלחמו as Zeph. 1<sup>17</sup> †: if correct, = Arab. *lahm*, *flesh*, pl. *luhūm* (I.E. בבשר; and cf. Zeph. 1<sup>17</sup> τὰς σάρκας αὐτῶν ὡς βόλβιτα): so Hi. De. "into his flesh." Di. Bu. בְּלֶחְמוֹ, and raineth *His bread* (or *food*) upon him, i.e. sends upon him a rain, not of manna (Ex. 16<sup>4</sup>, Ps. 78<sup>24</sup>), but of destruction: the ב as 16<sup>4-10</sup>. Or, as this use of ב is not very probable with ימטר, ב may be the *Beth essentie* (*Lex.* 88b), and raineth it (his anger) upon him as his bread (or food); so RVm. cf. ὀδύνας; whence Me. Sgf. Klo. חֲבִלִּים (usually in cf. ὀδύνες: see also on 21<sup>23</sup>). Schwally בִּלְחָה (= ὀδύναι, 18<sup>11</sup> 27<sup>20</sup> 30<sup>15</sup>), Bi. בִּלְחָה, Be. פִּחָם, "coals," "obliterating Zophar's characteristic, and therefore certainly original, figure" (Bu.). Du. (omitting \*), "perhaps the author wrote simply וַיִּמְטֵר עָלָיו חֲמָתוֹ."

24. תחלפהו חלה, to *pass quickly* (9<sup>20</sup>) *through* = to *strike through*, *pierce*; so Jg. 5<sup>20</sup> וחלפהו רִמְתוֹ.

25. בְּיָדָהּ by these who retain ~~ה~~, יָדָהּ † is taken as a || *fem.* form to יָדָהּ; but "his" is needed: read certainly יָדָהּ, *his back* (סִלְסִלָה). The accents in ordinary editions connect יָדָהּ with ממרתו (so EVV.); but this leaves עליו אמים a very short and abrupt clause: and some MSS read, no doubt correctly, ממרתו (Wickes, *Poet. Accents*, p. 37). Di. He draws it forth (שָׁלַח, as

Jg. 3<sup>22</sup>), and it cometh out of the [rd. *his*] back, and the glittering point goeth out from his gall: terrors (*i.e.* death-terrors) are upon him; Hi. De. Bu. . . . and the glittering point from his gall; terrors come (Me. as G-K. 1450; Sgf. Be.; better, יִהְיֶה) upon him,—but for this יָבֹאוּ (Di.) would be the proper word, not יִהְיֶה or יִהְיֶה; Du. וְיָבֹאוּ (so Sgf. Be.) יִצְאָה שֶׁלֹּחַ מִנֹּחַ (so Sgf. Be.) מִמֶּנָּה מִמֶּנָּה (for \* cf. *ὁ διεξέλεθαι δὲ διὰ σώματος αὐτοῦ βέλος*: שֶׁלֹּחַ, as Jl. 2<sup>8</sup> al.; but Be.<sup>K</sup> שֶׁלֹּחַ = Syr. *فدله*, a knife without a handle, PS. 4197 (but only in lexx.; cf. *فدله*, the blade of a knife, *ib.*): for יִהְיֶה, cf. 1 S. 4<sup>19</sup>, Dn. 10<sup>16</sup>, c. 30<sup>15</sup> יִהְיֶה עָלָיו בְּלִחָהּ; יִהְיֶה for יִהְיֶה is idiomatic and probable). [Richter: שֶׁלֹּחַ יִצְאָה מִנֹּחַ וּבָקֵר מִמֶּנָּה יִהְיֶה, weapons—though he pull (one) out of the back, yet (another) pierces deep into his gall—making the thought and construction similar to v.<sup>24</sup> (34), and in this respect, perhaps, the emendation is on the right lines; but against מִנֹּחַ and יִהְיֶה, see above.]

26. [מָצוּן] *is to hide* (cf. מָצוּן, 3<sup>21</sup>); only here in the sense of *reserve for* (which is usually expressed by צָמַן).

תִּמְאֵלְהוּ Very anomalous. Acc. to De. a shortened Po'el form for תִּמְאֵלְהוּ (cf. תִּמְאֵלְהוּ, Ps. 62<sup>4</sup>; מִלְּשֵׁנִי, 101<sup>5</sup> Qrê—מִלְּשֵׁנִי, Kt. better); but the Po'el of תִּמְאֵל occurs nowhere else, the — is anomalous, and in Ps. 62<sup>4</sup> the pointing תִּמְאֵלְהוּ is to be preferred: rd. therefore simply תִּמְאֵלְהוּ (Di., G-K. 68f, Bu. Du.).

לֹא נִפְחָה suggesting, or hinting at, some other mode of kindling (*viz.* from heaven); see *Lex.* 518b, *bottom*; cf. 34<sup>20</sup>, Dn. 2<sup>24</sup>.

נִפְחָה “Before נִפְחָה אִשֶּׁר, לֹא אִשֶּׁר as an acc. must be supplied, as though *ignis, quem non sufflatus est*; cf. *e.g.* Gn. 35<sup>36</sup>, Is. 14<sup>3</sup>” (Hi.). Cf. 22<sup>9</sup>; and see G-K. 121a, b. Du. לֹא נִפְחָה, *which hath not been blown*,—the normal construction.

יִרְעַע jussive Qal of רָעָה, *graze on*, fig. for *consume*; cf. Jer. 22<sup>22</sup> בְּלִי רָעָה רָעָה. To avoid the masc. subj. after the fem. תִּמְאֵלְהוּ (though see G-K. 145f), Ol. Hfm. Di. Sgf. Bu. יִרְעַע (apoc. impf. Nif.), *is grazed on*; but the pass. does not read naturally. Hi. יִרְעַע (from רָעָה), *fares ill* (cf. Jer. 11<sup>16</sup> וְלִי יִרְעַע); but this (Di.) is weak. Du. objects to the fig. to *graze on*,

and to שָׂרֵד, in a neuter sense (see, however, v.<sup>21</sup>), and "in default of anything better" proposes עָרַ שָׂרֵד, *the waster* (15<sup>21</sup>) *stirs himself up* against his tent. Be.<sup>K</sup> יָעַר שְׂבִיב (18<sup>5</sup>).

27. [מִתְקַדֵּחַ מִזֶּה] *milra'*, the *Ṣinnorith* merely marking the open syllable before the *mēr'kha* (Wickes, *Poet. Acc.* 69; cf. Ps. 1<sup>2</sup> וְיִלְחָהּ (וְיִלְחָם)). The fem. מִתְקַדֵּחַ is anomalous (Stade, § 290): we should expect מִתְקַדֵּחַ; cf. מִתְקַדֵּחַ, מִתְקַדֵּחַ, Dt. 32<sup>27</sup>, cited by De., is not parallel; for (1) the tone here is *milra'* not *mīl'el*, and (2) the — in חֲסִי is regular, G-K. 754).

28. [וְיִגְלַל] on the juss. form, see on 18<sup>12</sup>.

יְבִרָל elsewhere (12 times) always of the *produce* of the earth (e.g. Lv. 26<sup>4</sup> וְיִבְרָל הָאָרֶץ יְבִרָלָהּ), or specifically of the produce of the vine (Hab. 3<sup>17</sup> וְאֵין יְבִרָל בְּנִפְתִּים; here, if correct, of the *acquired possessions* of his house).

[וְנָגְרוּ] (as) things *dragged away* (from נָגַר, Pr. 21<sup>7</sup>, of fish in a net, Hab. 1<sup>15</sup>; in נָגַר for נָגַח, Jer. 15<sup>3</sup> al.),—or (so most) *poured away* (from נָגַר, 2 S. 14<sup>14</sup> וְנָגַר אֶרְצָה, Mic. 1<sup>4</sup> וְנָגַר הַנְּגִירִים אֶרְצָה, Mic. 1<sup>4</sup> וְנָגַר הַנְּגִירִים אֶרְצָה),—in the day of his anger. נָגַר is an accus. defining the state (G-K. 118<sup>n</sup>); EVV. "(His goods) shall flow away," etc., is a monstrous and impossible translation. For נָגַר Ew. Me. read נָגַל, *rolleth away* (like a stream, Am. 5<sup>24</sup>), as more congruous with the fig. in בָּ ( "poured away"). Ἐκ ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπὸ τῆς ἐλπίδος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ, whence Be. וְנָגַר אֶת הָאֵין בְּיוֹם אָפָּן, The stream (Is. 30<sup>25</sup> 44<sup>4</sup> †) *rolleth* his house along, And washeth it away in the day of his anger [but נָגַר אֶת הָאֵין for נָגַר is very questionable; cf. 19<sup>26</sup> n. end]: Du. וְנָגַר בָּלִי בֵיתוֹ מִנְעָרָה בְּיוֹם אָפָּן, Destruction carrieth away his house, The rebuke (Dt. 28<sup>20</sup>) in the day of his anger; but Is. 38<sup>17</sup> וְנָגַר בָּלִי שְׁחָח, pit of *wearing away* (i.e. destruction—of Sheol) scarcely justifies the proposed use of בָּלִי here. Bu. adheres to נָגַר, though allowing that the pl. נָגַר (for נָגַר pt., or נָגַר pf., referring to בֵּיתוֹ) is strange.

[וְאֵין] [unnecessary, and rhythmically redundant].

29. [מִחֲלֵלָה אֶמְרוּ] his heritage of appointment = his appointed heritage (G-K. 135<sup>n</sup>); cf. וְאֵין אֶמְרוּ לוֹ, 1 K. 11<sup>18</sup>. Be. עָרַר (cf. 27<sup>18b</sup>); Ἐκ ὑπαρχόντων αὐτῷ ἄνω (from אָן, v.<sup>10</sup>), whence Du. אָנוּ, *his naughtiness* (from אָן, 4<sup>8</sup> etc.).

## CHAPTER XXI

2. [שמעו שמוע מלתי] as 13<sup>17</sup>.

[תנחומתיכם] & & (V agite poenitentiam), Du. תנחומתיכם; but the Vss. would hardly have rendered by a plu., even if they had read it.

3. [שאוני] bear with me: an unusual nuance; the other examples grouped under *ze* in *Lex.* (p. 671a), such as Jer. 15<sup>16</sup> 31<sup>19</sup>, Ps. 55<sup>12</sup> with acc. rei, are different.]

[תלעי] & Ol. Me. Sgf. Bi. Be. Du. חלעי; but the reference may be more particularly to Zophar (Bu., who compares the sg. in 16<sup>3</sup> between plurals in <sup>1</sup> and <sup>4</sup>). For <sup>b</sup> & has εἶτα οὐ καταγέλασάτε μου, paraphrasing: in & Job speaks defiantly, for he knows Zophar will not mock; & states explicitly what is in Job's mind. Me. (after &) חלעי לא חלעי, Sgf. ואח ואחר דברי לא חלעי, Du. ואחר לא חלעי — all as violent as they are unnecessary.

4. [האנכי] prefixed for emph. (G-K. 143a; Dr. 197. 4; cf. Gn. 24<sup>27</sup> אֲנִי בְּדֶרֶךְ נְחִי יְהוָה 49<sup>8</sup>): whatever may be the case with others, my complaint is not of man. So Du. *Ja ich, gilt Menschen meine Klage?* Be. הָאֲנִי (Nu. 22<sup>27</sup>, 1 K. 8<sup>27</sup>, Ps. 58<sup>3</sup>).

5. [הַשְׁמִי] for the pathah, see G-K. 67v; cf. הַשְׁמִי, 1 S. 5<sup>9.10</sup>. If correct, an "inwardly transitive" Hif. (G-K. 53d), "show appalment," though elsewhere הַשְׁמִי is always trans., except Ezk. 3<sup>15</sup> מַשְׁמִים . . . וְאַשְׁבֵּשֶׁם (where, however, שֹׁמֵם, 2 S. 13<sup>20</sup>, or קִשְׁמִים, Ezr. 9<sup>2.4</sup>, could easily be read). As Bu. observes, to have the Qal הַשְׁמִי, 17<sup>8</sup>, the Nif. הַשְׁמִי, 18<sup>20</sup>, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in both Qal and Nif.; the impf. is always pointed as Qal, so 17<sup>8</sup> had better remain as it is; but

the Nif. הִשָּׁמ here would avoid the anomalous sense of הִשָּׁמ, and is probable.


6. The same type of hypothetical sentence as 7<sup>4</sup>, where see note.

וְאִחֲזוּ בְשָׂרִי] *נ'* is subj.; cf. 18<sup>20</sup> with *n*.

7. [עָתָקוּ] *advance in years, grow old*: so Ps. 6<sup>8</sup>†, and עָתָק, *old*, 1 Ch. 4<sup>22</sup>†. Both עָתָק, עָתָק, and עָתָק (Dn. 7<sup>9</sup>. 12. 22), עָתָק, are common in Aram. in the same senses.

לְגִבְרוֹ חֵיל] *חיל* is accus. = *as regards*, Engl. "in"; G-K. 1178; cf. Gn. 41<sup>40</sup> מִן מֶלֶךְ מִצְרָיִם אֲנִי עָתָק.

8. [לְפָנֵיהֶם עִמָּם] An inellegant redundancy. לְפָנֵיהֶם is almost tautologous with לְעֵינֵיהֶם; so עִמָּם is to be preferred (Sgf. Be.<sup>T</sup> Bu.). לְפָנֵיהֶם may be a variant to לְעֵינֵיהֶם, which found its way into <sup>a</sup> (Be.). [The rhythm of לְפָנֵיהֶם is very questionable (17<sup>1</sup> n.); if לְפָנֵיהֶם is omitted, the rhythm is probably 3:2 (17<sup>14</sup> n.): perhaps וְעִמָּם conceals a parallel to נִכָּח; if so, the *rhythm* was normal.]

9. [שָׁלוֹם] constr. as 5<sup>24</sup>, Pr. 3<sup>17</sup> (G-K. 141c). Ἐν εὐθυ-  
σούσῳ, ὅ securæ sunt, ὅ , whence Sgf. Du. שָׁלוֹם.

But these renderings are not evidence that their authors *read* שָׁלוֹם; they may be merely (like RVm. "in peace") accommodations to their native idioms.

[מִפְּחָד] *away from fear = so that there is no fear* (Hi.: cf. Is. 7<sup>8</sup> etc.; *Lex.* 583a, b), or = *without fear* (*Lex.* 578a, b, towards the end; cf. on 11<sup>5</sup>). So Pr. 1<sup>28</sup> מִפְּחָד רָעָה יִשָּׂאן.

. . . [וְלֹא] not . . . וְאִין: *Lex.* 519a, b, b; 18<sup>17. 19</sup> al.

10. [עֲבִיר] see *Lex.* 718b. In NH. עֲבִיר is to *become pregnant*, to *conceive*, and מְעִיבֶרֶת is *made pregnant*; עֲבִיר is *conception*, and עוֹבֵר the *embryo* (NHWB iii. 610b, 612b).

לֹא יִגְעִיל] *נָעַל* is to *abhor, loathe* (Lv. 26<sup>11</sup> al.); hence לֹא יִגְעִיל either *showeth not aversion* (sc. to the cow), or *causeth not* (the cow) *to loathe*. Ra. Ki. Del. explain from the NH. sense of הִנָּעַל: Ra. לֹא יִרְדָּה בָּהּ וְזֶרַע מְסֻלָּה שָׂיִחָה חוּץ וְנָסְלָם (that it might return and escape) בְּלֹא חֲרִיף; Ki. וְלֹא יִסְלִים (allow to escape) וְשִׁלְכֵנוּ; Del. (but understanding יִגְעִיל in a *causative*

sense) “*neque efficit ut eficiat* (semen)”: cf. NH. הַנְעִיל, to *rinse* a vessel from dirt or impurity with hot water (*‘Abodah sarah*, 70a, מְנַעֵילוֹ בְּרוֹחַץ, one *rinse*s it (properly, “causes it to abhor and reject (its dirt),” *ausstossen machen*, Del.) with boiling water (cf. *NHWB* i. 350f.). Whether הַנְעִיל had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. מְנַמֵּן, *imprægnans* (Del.).

תַּסְלֵט lit. *maketh to escape*, i.e. bringeth forth. Cf. תַּסְלֵט, Is. 34<sup>15</sup>; תַּסְלֵטָה, 66<sup>7</sup>.

11. עֲלִידָהּ see on 19<sup>18</sup>.

12. יִשְׂאוּ sc. קָא, as Is. 3<sup>7</sup> 42<sup>2</sup> 11.

קָרָה so  $\mathfrak{M}$ , Baer (p. 46), Ginsburg; קָרָה, c. 30 MSS, & (*ἀναλαμβάνοντες ψαλτήριον*)  $\mathfrak{S}\mathfrak{U}$  (tenent tympanum). 'ב is *with* (= to the accompaniment of), cf. Ps. 49<sup>5</sup>: 'ב, will be *according to*, with no appreciable difference in meaning.

לְקָרָה ל = *at*, or here (as we should say) *to*, as Hab. 3<sup>16</sup>, Qoh. 12<sup>4</sup>, Nu. 16<sup>34</sup> (*Lex.* 516b, j, end).

13. בָּלָה יִבְלוּ is to *wear out* (intrans.), especially of garments (Dt. 8<sup>4</sup> al.); בָּלָה is to *wear out* (trans.), as La. 3<sup>4</sup> בָּלָה תְּעוּרִי: hence here and Is. 65<sup>22</sup> יִבְלוּ יְדֵיהֶם יִבְלוּ (and *use to the full, enjoy*). But it is unlikely that a verb meaning to *wear out* would come to be used in this good sense; and it is better (Du. Be.) in both places to read יִבְלוּ, *they finish, bring to an end* (cf. Jb. 36<sup>11</sup> יִבְלוּ יְמֵיהֶם בְּטוֹב; Ps. 90<sup>9</sup>; Ex. 5<sup>18</sup> מַעֲשֵׂיכֶם יִבְלוּ); so Gré, & (*συντελέσαν*)  $\mathfrak{S}\mathfrak{U}$  (ducunt).

בְּרִנָּה in a moment; i.e. they have a quick, painless death. & ἐν ἀναπαύσει, & בְּרִנָּה: whence Hfm. Be. Buhl, Du. Bu. either point בְּרִנָּה, or take רִנָּה in the sense of *tranquillity* (cf. הִרְנִיעַ, Jer. 31<sup>2</sup>; רִנָּה אֶרֶץ, Ps. 35<sup>20</sup>; מְרִנָּה, Jer. 61<sup>6</sup>; מְרִנָּה, Is. 28<sup>12</sup>).

יִרְדּוּ rd. יִרְדּוּ, go down, the pl. of יָרַד, Pr. 17<sup>10</sup>, from יָרַח, common in Aram., only poet. in Heb.; so  $\Sigma$  κατέρχονται,  $\mathfrak{S}\mathfrak{U}$  נַחֲחִי,  $\mathfrak{U}$ . descendunt. As pointed in  $\mathfrak{M}$ , it could just be derived artificially from יָרַח by G-K. 201; but it can be naturally only the Nif. of יָרַח, with the unsuitable sense, “unto Sheol are they *affrighted*.”

14. וַיֹּאמְרוּ] *And yet* they say, etc.: the וי introducing a *contrasted* idea (Dr. 74β; cf. Gn. 19<sup>9</sup> 32<sup>31</sup>, 2 S. 3<sup>8</sup>). [Ἐ λέγει δέ: so ἀπ' ἐμοῦ and βούλομαι—sing. for pl. of ἤ, “to reduce the number of the godless of which v.<sup>14</sup> speaks to a minimum” (Be.).]

15. Ἐ om. (supplied in <sup>B</sup> from Θ),—no doubt on account of its blasphemous character.

16. מִנֵּי in pause for מִנֵּי: see on 16<sup>6</sup>. [The rhythm is apparently 3:4 (cf., perhaps, 4<sup>12-20</sup>), which is very rare (see Gray, *Forms*, pp. 176, 181 f.): note that in 22<sup>18</sup>, where <sup>b</sup> recurs, the rhythm is 4:4.]

17. כִּמֹּחַ] *How often?* not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

חַבְלִים] might mean (a) *cords* (to ensnare; so Del.), with reference to 18<sup>10-12</sup> (חַבְלִי, in v.<sup>10</sup>), but רָחַץ, *distributes*, is not very suitable to “cords”; (b) *pains* (Ges. *Thes.*, Hi., EVV. *sorrows*); but the word in this sense is elsewhere used only of *birth-pangs* (Is. 13<sup>8</sup> 26<sup>17</sup> al.; Ἐ here ὠδίνες); (c) *portions* (lit. (measuring) lines, Mic. 2<sup>5</sup> al., used in a fig. sense, Ps. 16<sup>5</sup> (The *lines* have fallen to me in pleasant places), and often also in the derived sense of *measured portion*, or *lot* of land, Dt. 32<sup>9</sup> al., here, with reference to 20<sup>20</sup>, in the sense of *lots in life*, Ges. *Addenda* to *Thes.* p. 87, Ew. Di. Bu.; but “portions” alone, without any qualification, is too vague and indefinite to be probable; and Ps. 16<sup>5</sup> (with נַפְלִי לִי and בְּנֵעִים hardly justifies the use of חַבְלִים absolutely of *lots in life*: as Du. says, it only suggests naturally portions of *land*. Lots in life would be rather חֲלָקִים, 20<sup>20</sup> 27<sup>12</sup> 31<sup>2</sup>, Is. 17<sup>14</sup>. Ἐ ὠδίνες δὲ ἐξουσιῶν αὐτοὺς ἀπὸ οὐγῆς; whence Me. Sgf. יַחֲזִקם בְּאִמּוֹ חַבְלִים; but יַחֲזִק is very improbable (for the frequent confusion of ח and כ between LXX and MT., see *Samuel*<sup>2</sup>, p. lxvii); Du. better, יַחֲזִקם חַבְלִים, *Cords take hold of them in his anger* (but Du. takes אִמּוֹ with the next stichos), as Bildad had maintained, 18<sup>10</sup>.

19. אֶלְלוֹהַּ] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.



(Ye say); see on v.<sup>16</sup>: or the v., together with v.<sup>20</sup>, is still dependent on the נחמ of v.<sup>17</sup> and like that v. a sceptical question: so Be.<sup>T</sup>. But Be.<sup>K</sup> adopts Ley's suggestion to read לֹא for אֵלֹה (so also Du., who regards Gr's ἐκαλει as a free rendering of אֵלֹהִים). The position of אֵלֹה before the vb. has no apparent justification, and with אֵלֹה the distich is rhythmically suspicious (4 : 3; see 17<sup>14</sup> n.): if לֹא is read, the rhythm is normal—3 : 3].

20. יִרְאוּ before the fem. עֵינַי (G-K. 145<sup>o</sup>).

יִרְדּוּ † if correct, *craft*: cf. Arab. *kāda*, to *beguile* or *circumvent*; *kayd*, an *artful device* (Qor. 7<sup>182</sup> 20<sup>62</sup>; Lane, 2638f). Read יִרְדּוּ (12<sup>5</sup> 30<sup>24</sup> 31<sup>20</sup>, Pr. 24<sup>22</sup> †), or יִרְדּוּ (v.<sup>17</sup>).

21. חָצְצוּ Arab. *ḥaṣṣa* is to *cut* or *sever*, also to *become a portion* (*ḥaṣṣani*, became my portion), conj. iv. *aḥṣastuhu*, I gave him a portion or share; *ḥiṣṣat*<sup>m</sup>, a portion or share (Lane, 579f); Eth. *ḥaṣaṣa*, to *curtail*, *diminish*; Ass. *ḥaṣṣu*, to *cut in two*: in Heb. Pr. 30<sup>27</sup>, the locusts have no king, חָצְצוּ חֲצִי, yet they go forth *divided (into companies)*, “*divisi, i.e. agmine partito*,” Ges. Hence (1) when the number of his months *hath been apportioned* (to him), so Ew. Schl. Di.<sup>1</sup>; or (2) *hath been cut off* (i.e. *finished*: cf. חָצַע, to *cut off*, but also to *finish*, Is. 10<sup>12</sup>, Zec. 4<sup>9</sup>); so Ges. Del. Di.<sup>2</sup> Bu. Du. But Ew. Grā. Be. Bu. all suggest as possible חָצְצוּ, *are cut off*, i.e. *are determined* (see 14<sup>5</sup>). The pl. by attraction to חָרְצוּ (G-K. 146a); cf. 38<sup>21</sup>.

22. רַמִּים [רַמִּים] “Ins alltägliche wird dieser Sinn abgeschwächt durch רַמִּים statt רַמִּים nach LXX φόνους (Me. Grā.)” (Bu.).

23. בַּעֲצָם תָּמוּ, lit. *bone*, then *body, substance, of . . .*, is the Hebrew idiom for expressing the idea of *reality*: so Ex. 24<sup>10</sup> (JE) בַּעֲצָם הַשָּׁמַיִם = like heaven *itself*, and often in Ezk. (4 times) and P (14 times †), in הַיּוֹם הַזֶּה (or עַד עַצֵּם, to express *this very day*. Cf. Aram. יָרֵם, and יָרֵם (with sf.), lit. *bone*, used often in the same sense (so perh. once in Heb., 2 K. 9<sup>13</sup>). In Arab. عَيْن, *eye*, is used similarly (Del.; Lane, 2216c-2217a).

כָּלִי Lex. 481b (bottom).

[שלחן] a *lapsus calami* for שחן (12<sup>5</sup>), due to a scribe's eye accidentally lighting upon the following ושליו (Ol. Di. etc.).

[שלי] = שלי, 16<sup>12</sup> 20<sup>30</sup>; cf. Jer. 49<sup>31</sup> שלי (Kö. ii. p. 144; cf. G-K. p. 240n); the ם merely secures the consonantal character of the ן (Kö. ii. p. 83).

24. [עטניו] In NH. עטן is to *put in*, of putting olives into a *vat* or press; in Arab. عطن is to put hides into a corrosive fluid to remove the hair; NH. מעטן is an olive-*vat*, in which olives are kept till they are ready for the press (*NHWB*, s.v.). עטן will thus have denoted some vessel: we may render here *pails*. & ἔγκυα, ו viscera, & ברו, his *breasts* (so Rabb., EVV.), & צד, his *sides* (flanks)—all guesses, to suit the || עצמויו.

Be. Klo. עטניו †, his *loins* (with חלב for חלב) = Syr. حلال ( = יד, Gn. 32<sup>28</sup> and often; really the same word as Heb. עצם = عظم, *bone*, Dr. 178, p. 226): precarious, and unnecessary.

[ישקד] cf. Pr. 3<sup>8</sup> ישקד לעצמויו.

25. [מכל ב'] the 'ב' partitive, as Ex. 12<sup>48</sup> לא יאכל בו, Ps. 141<sup>4</sup> 'ב' לחם, Nu. 11<sup>1</sup> etc.

26. [יחד] notice the emphatic and idiomatic position of יחד at the beginning: as 19<sup>12</sup> 24<sup>4</sup> al. (*Lex.* 403, 1b).

27. [עלי תחמסו] (wherewith) ye *deal violently* against me (G-K. 155<sup>4</sup>), cf. & ἐπικεισθέ μοι; Du. תחפשו, (which) ye *search out* (Ps. 64<sup>7</sup>) against me; Be.<sup>K</sup> (cf. & סלפספס, & תחשלו) (which) ye *devise* (Pr. 3<sup>20</sup> רעה רעה אל תחישו על רעה, 6<sup>14</sup> 14<sup>28</sup>) against me. [Jacob (*ZATW*, 1912, p. 287) תחמסו; cf. & סלפספס, *to meditate*.]

28. [מהל משכנות רשעים] 1 MS<sup>K</sup> 111, ו om. מהל; so Be. Du. Bu. Cf., however, for a syn. in the gen., 37<sup>6</sup> וְשָׁם מְבֹרָח עָוֹן; Ps. 26<sup>8</sup>, Is. 25<sup>12</sup> מְבֹרָח מִשֹּׁנֵי חֲמוּחַיךָ, 13<sup>19</sup>: מִשֹּׁנֵי is a poet. amplificative pl., G-K. 124<sup>b</sup>; Kö. 260<sup>f</sup>. [Thus there is no stylistic objection to מהל, and, since & (Θ)Σ agree with מהל, the textual evidence for the omission of מהל is of very little weight. If on rhythmical grounds it is necessary to omit a word in ב', it would be better to omit מִי there, מִי in א' governing both lines (as does ה' in 22<sup>4</sup>), and being united with בית under a single

stress (cf. probably Jer. 2<sup>o</sup>); in this case, or, if we stress אִיה, and with Ehrlich omit בִּי תִאֲמָרוּ, the rhythm is normal—3 : 3. In 32 it is 4 : 4 (אִיה being stressed, as, e.g., Ps. 42<sup>4</sup>); but both lines lack the œsura within the line characteristic of this rhythm (Gray, *Forms*, 160, 164, 169).]

29. שְׂאֵלָתָם] G-K. 44d, 64f.

נָכַר [תִּנְכַּר] has in Heb. opposite meanings. תִּנְכַּר (often) is to *recognise, regard*; but the Pi. נָכַר is to *treat as foreign* (denom. from נָכַר, Bu.), *misunderstand* in I S. 23<sup>7</sup> (but rd. here פָּנָה or פָּנָה), Dt. 32<sup>27</sup>, Jer. 19<sup>4</sup> †, but Jb. 34<sup>19</sup> † it is to *regard*: the Nif. in La. 4<sup>8</sup> † is to *be recognised*, but in Ps. 26<sup>24</sup> † to *make oneself foreign, disguise oneself, dissemble*; the Hithp. in Pr. 20<sup>11</sup> † is to *let oneself be recognised*, but in Gn. 42<sup>7</sup>, I K. 14<sup>5.6</sup> to *act as a foreigner, to disguise oneself*. In Arab. *nakura* is to *be ignorant of*, Qor. 11<sup>78</sup>; to *deny, repudiate*, Qor. 16<sup>86</sup>; conj. ii. to *make unknown, disguise*, Qor. 27<sup>41</sup>, iv. to *be ignorant of*: in Syr. ܢܚܪ is to *recognise*, ܢܚܪ (twice), to *repudiate* (but PS. 2378 would read ܢܚܪ, *treat as alien, repudiate*, etc.). Nöld. (*Beiträge*, ii. 96) sees in these usages different applications of the idea of *foreign* (cf. ܢܚܪ, ܢܚܪ, to *look closely at what is strange*, and hence to *recognise*, but also to *avoid* a thing as something unknown (*munkar*<sup>an</sup>): so Ges. in *Lex. man.* (see *Thes.* 887b, top). The most natural sense here is *recognise, regard* (as 34<sup>19</sup>), carrying on the question in \* (Ew. Bu. al.); Del. Di.<sup>2</sup>, however, "And their tokens ye will not misunderstand?" ("werdet ihr doch nicht verkennen?").

30. לְיוֹם רָג] That *in view of* (or, as we should say, *against*) the day of calamity the evil man is *withheld*: לְ, to withhold, keep back, *in view of*—in 38<sup>22</sup> in order to utilize, here in order to *spare* (cf. sq. כֵּן, 33<sup>18</sup>, Ps. 78<sup>50</sup>, abs. 2 K. 5<sup>20</sup>: cf. לְיוֹם (= *for, against*, rather than *in*) in Ps. 81<sup>4</sup>, Pr. 7<sup>20</sup>, Is. 10<sup>3</sup> = Hos. 9<sup>5</sup>. EVV. with Rabb. "is reserved to" (cf. Pr. 16<sup>4</sup>); but the context shows that here this sense is impossible: it would simply stultify Job's argument. RVm. rightly, "is spared in." בְּיוֹם (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.<sup>30</sup> (= "reserved for") express the opinion of

Job's opponents, or that an original ביום (so Di. Sgf. Be. Bu.) has been altered (twice) into ליום on dogmatic grounds.

[עברות] the pl. as 40<sup>11</sup>. ⚡(Θ) עברות, perhaps rightly.

הוביל is to lead *along*, especially in a procession (v.<sup>23</sup> 10<sup>19</sup>), but not, at least not elsewhere, (⚡) to lead *away*: (ו) הָלַךְ (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. הָלַךְ: הָלַךְ; but where a *class* of persons is referred to, as here in נָע, Hebrew poets often alternate between sg. and pl., and ⚡ already agrees with ἄλλοι (ἀπαχθήσονται Τίς).

31. על פניו as 6<sup>28</sup> 1<sup>11</sup>. <sup>b</sup> Dr. 154; cf. 7<sup>20</sup> 19<sup>4</sup> 23<sup>10</sup>, Am. 3<sup>8</sup>.

32. [קברות] as 17<sup>1</sup> [n.].

גדיש is a *sheaf* (5<sup>26</sup>, Ex. 22<sup>5</sup>, Jg. 15<sup>5</sup>): read גִּישׁ = Arab. *jadath*, a *sepulchre* (Qor. 54<sup>7</sup>).

ישקד is to *be wakeful* (Ps. 127<sup>1</sup>), with the collateral idea of *watching* (Jer. 1<sup>12</sup> 5<sup>6</sup> al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who read ישקדו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared (18<sup>17</sup>), the memory of the evil man is honoured, and care is taken (cf. שָׁקַד in Jer. 1<sup>12</sup>) to guard his tomb against desecration. ⚡(Θ) καὶ αὐτὸς ἐπὶ σωρῶν (over the *sheaves* produced by his estate) ἡγούρηνησεν; cf. Ra. תל גדיש ישקד בשחוא נקבר אצל חגרישם.

33. [רנב] 38<sup>28</sup> †. [Cf. ἐργάβ, ἀργάβ, in 1 S. 20<sup>19</sup>. 41 ⚡.]

[נחל] [commonly *torrent-valley*, *wady*; but it is very far from obvious why the rich man's grave should be in a *wady*. Therefore Jacob has suggested that here] נחל = *dust* (as in Chr. Pal.); ZDMG lv. 141 = ZAW xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries נחל commonly renders the Greek σποδός: so, e.g., in Heb. 9<sup>18</sup> σποδός δαμάλεως is rendered נחל דענולתא; and in Is. 61<sup>8</sup> ἀντὶ σποδοῦ ἀλειμμα εὐφροσύνης, חלוף נחלא מישח דביסם; so also in Gn. 18<sup>27</sup>, Jon. 3<sup>6</sup>, σποδός; and in Ex. 9<sup>10</sup> αἰθάλη are rendered by נחל: see the texts in *A Palestinian Syriac Dictionary containing Lessons from the Pentateuch*, etc., ed. A. S. Lewis.]

[ימשוך] apparently intrans. (cf. Germ. *sehen*), to *move along in a line*, as (in a *military* sense) Jg. 4<sup>6</sup> (cf. v.<sup>7</sup>, trans.), 5<sup>14</sup> (perhaps), 20<sup>27</sup> (Ex. 12<sup>21</sup> is dub.).

34. [הבל] adv. acc. = *idly, in vain*, as 9<sup>20</sup>.

[ותשובותיכם] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. 20<sup>28</sup>, 1 K. 6<sup>12</sup>, 2 K. 22<sup>18b-19</sup>, Jer. 44<sup>16</sup>, Dn. 1<sup>20</sup>, Is. 66<sup>18</sup>, Hos. 8<sup>18</sup> ~~ם~~, Ezk. 1<sup>18</sup> ~~ם~~, 10<sup>22</sup> (Dr. 197, *Obs.* 2; G-K. 143a, β; Kōn. iii. 34<sup>1</sup> f, *î*): and your answers—there remaineth (*sc.* of them) (but) faithlessness! = and your answers remain (but) faithlessness!

## CHAPTER XXII.

2. [יסכן] cf. on 15<sup>8</sup>.

[פִּי] (Nay:) *for*; see 5<sup>2</sup>; *Lex.* 472a.

[עלימו] if correct, must be another case of the anom. sing. *for עליו*; see on 20<sup>22</sup>.

3. [תתנם] G-K. 67g. Strictly an Aramaizing form, though found in early Heb. (וישם, Ex. 13<sup>18</sup>), and often, no doubt, due only to the punctuators.

6. [אחיה] so B Gi. and most MSS, edd., & U; Baer (p. 46) with many MSS, & and Kimchi אחי. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [מים] emphasized both by position and by the connection of לא with it instead of the vb.; cf. *Lex.* 518b, bot.]

8a. Dr. 197. 3; cf. Jg. 17<sup>6</sup> והאיש מיכה לו בית אלהים, Pr. 24<sup>8</sup>.

[נשוא פנים] so נשא פני מ' is to *lift up the face* of a suppliant (opp. פני מ' השיב פני מ', 1 K. 2<sup>16</sup>) = *receive favourably*, Gn. 32<sup>21</sup> etc.; so נשוא פנים, *lifted up in regard to face* (like נשוא פסע, etc.) means *one viewed favourably, held in repute*; so 2 K. 5<sup>1</sup> (of Na'aman), Is. 3<sup>2</sup> 9<sup>14</sup>†.

9. [ידפא] י' is an implicit *accus.*: cf. Gn. 4<sup>18</sup>; and see G-K. 121b. & U (so Me. Sgf. Be.<sup>K</sup> St.), but no doubt merely assimilating to א. If חרבה had originally stood here, why should it have been changed to the less obvious construction ידפא? [A *deliberate* change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.<sup>8</sup>—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—*pahad, pahim.*]

II. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with  $\text{עַל}$  ( $\tau\delta\ \phi\acute{\omega}\varsigma\ \sigma\omicron\iota\ \sigma\alpha\delta\acute{\rho}\omicron\varsigma\ \acute{\alpha}\pi\acute{\epsilon}\beta\eta$ ) Me. Bi. Du. [and to the improvement of the rhythm and parallelism]  $\text{אֲדִירְךָ חֹשֶׁךְ}$  (Wr. Perl. Gr. Du. Be.<sup>K</sup>  $\text{אֲדִירְךָ חֹשֶׁךְ}$ ) "*Thy light is darkened* (the fate of the wicked in 18<sup>o</sup>) that thou seest not, and abundance of waters doth cover thee."

$\text{רִשְׁפַּעַת מַיִם תִּכְסֶּךְ}$  so, *verbatim*, 38<sup>34b</sup>, but of literal waters descending in a storm, cf. Is. 60<sup>6</sup>  $\text{שִׁפְעָה נְמִלִּים תִּכְסֶּף}$ .

12.  $\text{גִּבְיָהּ שׁ}$  the pred. a subst., acc. to Dr. 189. 2, G-K. 141c; cf. 8<sup>9</sup>, Ps. 92<sup>9</sup>  $\text{וְאַתָּה תָרוֹם}$ , lit. Thou art *loftiness*. [ $\text{שׁ}$  (through dittography)  $\text{הִנֵּנִי}$ , which Be.<sup>K</sup> thinks possibly right.]

$\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  ( $\text{עַל}$ ,—but connecting with \*; Be.<sup>K</sup> alt.), or  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  (Mich. Sgf. Be.), or  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  (Gr. Königsb.), or  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  (Be.<sup>K</sup> alt.), "And he (God) looketh (*i.e.* looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests,  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  is an incorrect dittogr. of  $\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$ , "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3 : 3.]

$\text{וְרֹאשׁוֹ הַכּוֹכָבִים}$  G-K. 20i. For 12b-16  $\text{עַל}$  has only  $\tau\omicron\upsilon\varsigma\ \delta\epsilon\ \epsilon\upsilon\beta\epsilon\iota\ \phi\epsilon\rho\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma\ \acute{\epsilon}\tau\alpha\pi\acute{\epsilon}\lambda\omega\sigma\epsilon\nu$  (= 15b-16a ?).

13.  $\text{וְאָמַרְתָּ}$  see on 15<sup>22</sup>; and cf. Pr. 5<sup>12</sup>  $\text{וְאָמַרְתָּ}$ . The metheg shows that  $\text{אָ}$  is the 2nd syll. before the tone: the  $\text{אָ}$  is consequently, as classical Heb. requires, the  $\text{אָ}$  *consec.*, giving the verb a frequentative force, *art in the habit of saying* (G-K. 112m).

$\text{וְהִבְעֵד}$  G-K. 100l.

14.  $\text{וְהִבְעֵד}$  is properly a *circle* (see on 26<sup>10</sup>); but it must denote here the round dome, or *vault*, of heaven, above the clouds: cf. Is. 40<sup>22</sup>  $\text{וְיֹשֵׁב עַל חֹן הָאָרֶץ}$ , where (as  $\text{וְיֹשֵׁב עַל}$  shows)  $\text{חֹן הָאָרֶץ}$  must also be the *vault* of heaven (apparently) resting upon the earth, and (cf.  $\text{וְיֹשֵׁב עַל חֹן הָאָרֶץ}$ ) at a considerable distance above it.

15. עוֹלָם] Chajes (see Ges.—Buhl<sup>15</sup>) עוֹלָם, the *unrighteous*.

16. קָמְשׁוּ 16<sup>8</sup>.

רָלָא עַת so Mass. (Baer, p. 45); a circ. cl., as more usually with לָא alone (34<sup>24</sup>; *Lex.* 519<sup>b</sup>, e) or רָלָא (5<sup>9</sup>). 20 MSS have the easier קָמְשׁוּ (15<sup>23</sup>, Lv. 15<sup>25</sup>, Qoh. 7<sup>17</sup>).

נָהָר] acc. of product (G-K. 121<sup>d</sup>); cf. Is. 24<sup>13</sup> (where the *order* is the same as here), Mic. 3<sup>13</sup>.

17. לָמַר the direct narrative (\*) changing into the oblique (Ps. 64<sup>6b</sup>, after כִּי), as 19<sup>28</sup> ~~לָמַר~~. But לָמַר, probably rightly.

18. Cf. 21<sup>16</sup> n.

19. וַיִּשְׁמְחוּ . . . וַיִּרְאוּ cf. Ps. 107<sup>43</sup> 69<sup>38</sup>, 1 S. 19<sup>5</sup>. ~~ἰδόντες δίκαιοι ἐγέλασαν, ἀμέμπτος δὲ ἐμυκτήρισεν~~, whence Du. Be.<sup>K</sup> וַיִּשְׁמְחוּ . . . וַיִּרְאוּ (but not וַיִּרְאוּ), on the ground that the downfall of the ancient אֶחָד would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.

20. קִיּוּמָנוּ] A strange and improbable collective word for *opponents* ("Aufstand = Insurgenten"; Kd. ii. 60): for the anom. קִי, cf. Ru. 3<sup>2</sup>, and (always) קָלָנָה (G-K. 91<sup>f</sup>, cf. 61<sup>c</sup>, end). Ol. al. קָלָנָה, or, in view of the pl. וַיִּתְּרוּ in בִּי, קָלָנָה (Ps. 18<sup>40</sup>, Dt. 33<sup>11</sup>), with נִכְחָדָה for נִכְחָדָה. But ~~ἔ(θ) (εἰ μὴ ἡφανίσθη) ἡ ὑπόστασις αὐτῶν~~ = קָלָנָה (Gn. 7<sup>4</sup> 23, Dt. 11<sup>6</sup> †; ~~ἔ~~ in Dt. ὑπόστασις), *their living substance*: so Me. Wr. Gr. Bu. St.; probably rightly.

21. וְשָׁלֵם] and *be at peace* (sc. with Him); cf. Ps. 7<sup>5</sup> וְשָׁלֵם, my *peaceful one* (my friend). שָׁלֵם elsewhere is to *be complete*, 1 K. 7<sup>51</sup> al.; to *be whole, uninjured, prosperous*, Jb. 9<sup>4</sup> †: the thought "And be prosperous" (the 2nd imper. expressing the *consequence* of the first, as often, G-K. 110<sup>f</sup>) would, however, unduly anticipate <sup>b</sup> and <sup>202</sup>, and be out of place. The Hif. is more distinctly to *make peace* (Dt. 20<sup>10</sup> al.), and perhaps וְשָׁלֵם should be read (Bu.).

בָּהֶם] = *in them* = by that course of action, as Ezk. 33<sup>18</sup>; עליהם, Ezk. 18<sup>20</sup> 33<sup>19</sup>; G-K. 135<sup>p</sup> (in Is. 30<sup>6</sup> 38<sup>16a</sup> <sup>b</sup> 64<sup>4</sup> the text is most uncertain: Zeph. 2<sup>7</sup> rd. חָיִים עָלָיָהּ).

תְּבוֹאֲתָךְ] a grammatical *monstrum*; see G-K. 48<sup>d</sup>. Rd. either תְּבוֹאֲתָךְ, *thy increase* (~~ἔ~~ ὁ κύρπος σου, 38, and most



moderns) or (Bu. St.) תָּבוֹאָה, will *come to* (or *upon*) *thee* (בָּא, as Dt. 33<sup>16</sup>; the sf. as often, though elsewhere usually in a hostile sense, 15<sup>21</sup> 20<sup>28</sup>, Pr. 10<sup>24</sup> 11<sup>27</sup>, Ps. 36<sup>12</sup> al.; see, however, Ps. 119<sup>41</sup>. 77). תְּבוֹאָה, literally *in-come*, used specifically (Ex. 23<sup>10</sup> al.) of crops *brought in* from the field, is used often, especially in the Wisdom-literature, in the fig. sense of *gain*, *profit*, *advantage* (31<sup>12</sup>, Pr. 3<sup>14b</sup> 8<sup>19b</sup> 10<sup>16</sup> 16<sup>8</sup> 18<sup>20</sup>).

23. [תַּבְנָה] anticipates <sup>25</sup> unduly, and also makes it difficult to carry on the force of אָם to <sup>b</sup>. Ἐκ καὶ ταπεινώσεως σεαυτὸν, whence Ew. Di. תַּעֲנֶה (Ex. 10<sup>8</sup>) = *humbling thyself* (constr. as 11<sup>18b</sup>, see note: Dr. 163); Bi. תַּעֲנֶה (Ps. 116<sup>10</sup>); Be. Du. St. תַּעֲנֶה; Me. Sgf. Gr. תַּעֲנֶה (1 K. 21<sup>29</sup>, 2 K. 22<sup>19</sup>; abs. Lv. 26<sup>41</sup>, 2 Ch. 12<sup>6</sup>. 7): Be.<sup>K</sup> Bu. either of the two last. תַּעֲנֶה is the neatest of these suggestions; but the repetition of אָם before תַּרְדֵּם would be also an improvement.

24. [רַשִׁית] Ἐκ ῥήγος (without καί), whence Me. Gr. ῥήγος; but ῥήγος (Bi. Hfm. Bu.) carries on the sentence most smoothly. Ὑ δάβιτ (= ῥήγος), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

בָּצֵר v. <sup>25</sup> †. The exact meaning is uncertain; but probably from √ בָּצַר, to *cut off*, a *fragment* or *nugget* of gold: sing. coll. *ore*, pl. (v. <sup>25</sup>) *nuggets*. Ges. *Thes.* compares Arab. *tibr*, *dust*, *nuggets*, or *crumbled particles* of gold, before it is wrought (Lane, 293), from √ *labara*, ii. to *break in pieces*. Ἐ(Θ) πέτρα confuses with צֶדֶד.

וּבְצֹר נַחֲלִים and among the rocks (not *stones*, EVV.) of the wadys, though צִיָּר (1 S. 24<sup>8</sup>) would be better. Some 65 MSS, וּבְצֹר; but the || עַל עֵמֶר suggests strongly a *place*. “וּבְצֹר might well be a faulty repetition of בָּצֵר: from what remains in בְּחֹל יַמִּים אֲוִסִּיר <sup>b</sup> (cf. 6<sup>8</sup>) might be easily restored” (Bu.<sup>L</sup> 2).

[אוֹפִיר] short for פְּתָם א' (28<sup>16</sup>, Is. 13<sup>12</sup>, Ps. 45<sup>10</sup> †); once, later, א' וְחֵב (1 Ch. 29<sup>4</sup> †).

25. [בְּצִירָךְ] In pl. with an intensive force. Ἐ σου . . . βουθὸς ἀπὸ ἐχθρῶν, prob. = בְּצִירָךְ; β. a paraphrase of צֹר, as Ps. 17(18)<sup>2</sup> 18(19)<sup>14</sup> 77(78)<sup>35</sup> 93(94)<sup>22</sup>. כְּ, probably the same; cf. כְּ Ps. 19<sup>14</sup> 78<sup>35</sup>. Ὑ contra hostes tuos = בְּצִירָךְ.

וּתְעוּמַת הַרִים Nu. 23<sup>22</sup> = 24<sup>8</sup> לֹא נִתְעַמַּת רִאם, Ps. 95<sup>4</sup> וּתְעוּמַת הַרִים † לוֹ. An uncertain and perplexing word. The Rabb. guessed *strength* (חֹזֶק, חֹסֶן); and so AV. Nu. Ps. and AVm. here ("silver of strength"): but the rendering has no philological support. Moderns generally derive by metathesis from Ar. *yapha'a*, to *ascend a hill*; *yapha'*, *yaphā'* (Gn. 49<sup>26</sup>, Ex. 17<sup>9</sup> al. Saad.), a *hill*; *yaphi'*, *tall*, getting thus the meaning *eminence*, *height*. This would suit Nu. (RV. *horns*) and Ps. 95 (RV. *heights*), but badly here; for *lofty piles* (Di.), or *long bars* (Hi.; Di. alt.), is not a probable application of the idea of *lofty*; and we should, moreover, expect וּתְעוּמַת כֶּסֶף. Del. "Silber *höchsten* Glansen," from \*יָעַע in its Heb. sense of *shine*; cf. Hif. חוֹפֵץ, and יָעָה, *eminencia*, *splendor*, Ezk. 28<sup>17</sup> †: of this, RV. "precious silver" is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. עוֹפֶרֶת, "and silver shall be *lead* to thee"; but this reverts rather awkwardly to the thought of 24. A || to שֶׁרִי is desiderated; hence Bu. St. חוֹרְתוֹ (cf. 23); Du. מוֹכְסוֹת, *headbands* or *frontlets* (Ex. 13<sup>16</sup>, Dt. 6<sup>8</sup> 11<sup>18</sup> †), intended as a fig. designation of the same idea. Ἐ ἀργύριον πεπυρωμένον (? , Tg. עֲפֹרָה, Del.: v. Levy).

27. [The rhythm (3 : 2) is unusual but hardly impossible (17<sup>14</sup> n.), but Ἐ in <sup>b</sup> (δώσει δέ σοι ἀποδοῦναι τὰς εὐχὰς) may have read וְתָן at the beginning of the line: this (cf. Ley in Be.<sup>T</sup>) is scarcely the original; but possibly וְתָרִי (|| to וְתָרִי אֵלַי) may have stood before וְדָרִיךְ תִּשְׁלַם (|| to וְיִשְׁמַעךָ): then cf. Ps. 61<sup>6a</sup> 9b.]

28. וְתִגְדֹּר, usu. in Heb. to *cut*, *divide* (e.g. 1 K. 3<sup>25</sup>); in Aram. (e.g. וְתִגְדֵּנִי, to *decree* a fast, Jl. 1<sup>14</sup> ט, ܐܬܝܢ ܕܝܢܐ ܕܝܢܐ 1 K. 21<sup>9</sup> ܕ), and NH. to *de-terminate*, *re-cite*, *decree*. So in OT. only Est. 2<sup>1</sup> and B. Aram. Dn. 2<sup>27</sup> 5<sup>11</sup> † *determiners* (of fate); וְתִגְדֵּר, a *decree*, Dn. 4<sup>14</sup> 21 †. The ܕ, as 3<sup>4</sup>.

וְתִגְדֵּר Ps. 19<sup>2</sup> 4 68<sup>12</sup> 77<sup>9</sup>, Hab. 3<sup>9</sup> †.

וְתִגְדֵּר both תִּגְדֵּר and תִּגְדֵּר are *jussives*: Dr. 152, iii., G-K. 159d; cf. Pr. 20<sup>25</sup>, Ps. 104<sup>20</sup> לִלְחָם לִלְחָם לִלְחָם.

וְתִגְדֵּר The pf. as 5<sup>30</sup>.

29. וְתִגְדֵּר stands here, as Jer. 13<sup>17</sup>, Dn. 4<sup>34</sup> Aram. (cf. וְתִגְדֵּר), for וְתִגְדֵּר (G-K. 23f), which ought doubtless to be read: for שֶׁח

עניים, cf. Is. 2<sup>17</sup> וְשָׂח נְבִהֵי הָאָדָם the opp. נְבִיָּה עֲנִיִּים, Ps. 101<sup>5</sup> (cf. 18<sup>28</sup>), and Is. 5<sup>15</sup> תַּעֲנִי נְבִיִּים הַשְׁפִּילָהּ אֱלֹהִים, now, has been taken in two ways: (1) "when men have abased (thee), and thou sayest (complainest), 'Pride!' then (Dr. 124) he will save him that is lowly," i.e. when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. Thes. 1466, Hi. : abased, as Pr. 25<sup>7</sup>); (2) "If they (thy ways, v. 28) are depressed (cf. Jer. 13<sup>18</sup>), then (cf. Dr. § 153) thou sayest (= wilt say; but?) 'Up!' and he saveth him that is lowly," i.e. when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to הַשְׁפִּילָהּ in (1), the unheard of sense of נָמַח in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that אֵל is || to ב; hence Bu. אֱלֹהִים נִמְאָה בִּי הַשְׁפִּיל, "For God abaseth pride" (Is. 13<sup>11b</sup>, Ps. 18<sup>28</sup>, where תוֹשֵׁעַ is also opp. to הַשְׁפִּיל); Be. (וְנִמְאָה), בִּי הַשְׁפִּיל (יִשְׁפִּיל) אֶת רֵם וְנִמְאָה (וְנִמְאָה), "For he abaseth the lofty and the proud" (אֵל, as Is. 41<sup>7</sup> 50<sup>4</sup>; G-K. 117d: נִמְאָה (so Be.<sup>K</sup>), as Is. 2<sup>12</sup>); Du. בִּי הַשְׁפִּיל אֶמֶר וְנִמְאָה, he abaseth the word of pride. אֵל already had וְנִמְאָה; but any one of these emendations yields the required sense. Du.'s deviates least from אֵל: but אֶמֶר הַשְׁפִּיל is doubtful; and Bu.'s is in form preferable to Be.'s.

30. אִי נָקִי if correct, the *non-innocent* = the *guilty*: אִי, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of אִי-נָקִי, 1 S. 4<sup>21</sup>. אִי and the periphrasis are alike improbable. ב shows that Job himself cannot be referred to, and we should expect something like לְמַעַן, for thy sake, in א. אֵל(Θ) for א has *ῥύσεται ἀθῶτον*, U salvabitur innocens. Me. Be.<sup>K</sup> אֵל (Ley, אֱלֹהִים) for אִי (which, however, will not suit the emendation אֱלֹהִים in 29a), with תִּפְּלֵם (Θ) in ב. אִישׁ (Reiske, Dathe), with תִּפְּלֵם, would give a good sense. Du. יִמְלֵא תִּפְּלֵא נָקִי (with נָקִי, as 29, in ב) is clever and in itself suitable, but deviates a good deal from אֵל.

## CHAPTER XXIII

2. חֲשׂוֹן מֵרִי שְׁחִי] [גַּם-חָיוֹם מֵרִי שְׁחִי & καὶ δὴ οἷδα ὅτι ἐκ χειρός μου ἡ  
ἐλεγχίς ἐστίν, whence Ew. מֵרִי for מֵרִי, Me. יָדַעַת מֵרִי שְׁחִי, (  
(=is occasioned by Him); Be.<sup>K</sup> מֵרִי (?) for מֵרִי. [It is  
questionable whether Me. is right in concluding that & read  
גַּם-חָיוֹם for גַּם-חָיוֹם: it is quite as probable that & read חָיוֹם  
and that in this text, which would be clearly inferior to  
כִּי, יָדַעַת was a mere dittograph from יָדַעַת in the following v.  
The particle גַּם is in Job most commonly translated by καί  
simply: so 1<sup>6</sup> 2<sup>1</sup> 13<sup>16</sup> 16<sup>4, 19</sup> (καὶ νῦν = עַתָּה) 18<sup>5</sup> 30<sup>8</sup>;  
occasionally by καί and another particle: so once by καὶ . . . μέν  
(12<sup>29</sup>), once by καὶ . . . ἄρα (31<sup>28</sup>), by καὶ γε in 30<sup>8</sup>, and double  
καὶ γε . . . καὶ γε (= גַּם . . . גַּם) in 15<sup>10</sup>. Possibly, there-  
fore, καὶ δὴ may have been here another unusual equivalent  
for גַּם: but the only other occurrence of καὶ δὴ in Job renders  
for גַּם; as δὴ there renders the temporal עַתָּה, so here it  
may render the temporal חָיוֹם and as καί there renders the כִּי,  
so here the גַּם.]

[גם-היום] *to-day also* is the most obvious rendering; *even to-day* (RV.) is equally legitimate (see BDB, *s.v.* גם, 2); but it is not easy to explain this emphasis on *to-day*, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of G (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, גם עוד *still* (with emphasis) would be suitable; but this, like אסנח (Be., who compares ג<sup>9</sup> 12<sup>9</sup>) or גם חנה (Sgf.), would not have been easily corrupted into H or G.]

מר (Dt. 31<sup>27</sup>; בית מר, Ezk. 2<sup>5.6</sup> al.), *defiance* (G-K. 141c), viz. against the acknowledgment of God's justice, and exhorta-

tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint,"  $\gamma^{11-20} \rho^{27-31} 101-17$  21<sup>44</sup>.  $\text{מַר עַל־יָדַי}$ , *bitter* (cf.  $\gamma^{110} 101^{10}$ ), in view of <sup>b</sup> probably rightly. The point here is not Job's defiance, but the continued severity of his sufferings.

$\text{יָדִי כְבֹדָה עַל אֲנָחֵי}$  Ew. Me. De. Di. Du. Be. al. (but not Bu.)  $\text{יָדִי}$ : *His hand* ( $13^{21} 19^{21}$ ) is heavy (Ps. 32<sup>4</sup>, 1 S. 5<sup>6.11</sup>) upon my groaning (3<sup>24</sup>, Ps. 6<sup>7</sup> al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. ( $\text{יָדִי}$ ) "and yet my hand is [still] heavy (still presses) upon my groaning," *i.e.*, as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6-7, 9-10, 12-14. AV. *my stroke* for  $\text{יָדִי}$  expresses the Rabbinic interpretation  $\text{מַחֲרִי}$ , Ra. IE.  $\text{מַחֲרִי}$ ; IE. compares Ps. 77<sup>8</sup> (where AV. has similarly *my sore* for  $\text{יָדִי}$ ).

3.  $\text{יָדְעֵתִי}$  The pf. after  $\text{מִי יָת}$  (*Lex.* 678f) occurs only here, and seems hardly consistent with the meaning of  $\text{מִי יָת}$ : Dt. 5<sup>28</sup>  $\text{מִי יָת וְחִיָּה}$  is not parallel; the pf. with  $\text{י}$  cons. is syntactically very different from the pf. alone, and in many connections interchangeable with the bare impf. (which often follows  $\text{יָת}$ ). Should  $\text{יָדְעֵתִי}$  be read (the inf., as Ex. 16<sup>8</sup> al.; cf. on 11<sup>5</sup>)? [If  $\text{יָדְעֵתִי}$  were omitted with MS <sup>Ken.</sup> 203  $\text{וְיָדְעֵתִי}$  Be.<sup>K</sup> the constr. would be as in 19<sup>28</sup> †.]

$\text{וְיָאֲמַצְאֵהוּ}$  subordinated to  $\text{יָדְעֵתִי}$ : cf. 6<sup>9</sup>, Est. 8<sup>6</sup>, Ca. 2<sup>8</sup>; and (without  $\text{י}$ ) Jb. 19<sup>8</sup> 32<sup>23</sup> (G-K. 120c).

$\text{תַּכְנוּנָתוֹ}$  apparently a *prepared* or *established place* = a *tribunal*; cf. 29<sup>7</sup>  $\text{מִשְׁכְּנִי אֶכֶן בְּרָחוּב כְּסָאוֹ}$ , Ps. 103<sup>19</sup>;  $\text{בֵּיתִי}$ , Ps. 9<sup>8</sup>.

6.  $\text{לֹא אֶדְבַּר . . . בְּגֹדֹתֶיךָ}$  *In the greatness . . . (will he) . . . ? Nay, but . . .*; Bu.  $\text{לֹא . . . בְּרָבִי}$ , Behold in the greatness . . . he would . . . If only . . .

$\text{יִשְׂעֵם בִּי}$  sc.  $\text{לְבוֹ}$  (see on 4<sup>20</sup>), which Du. metri causa [but unnecessarily even for this reason] would insert before  $\text{בִּי}$ . Gr.  $\text{יִשְׂעֵם בִּי}$ ; but  $\text{יִשְׂעֵם}$  sq. 3 pers. is not found except once, Ps. 92<sup>12</sup>, where (like  $\text{בִּי}$ ) it means *to hear exultingly of their fate*.

7.  $\text{יִשְׂעֵם}$  [4 MSS, Be.  $\text{יִשְׂעֵם}$ .  $\text{י}$  *proponat* would point to  $\text{יִשְׂעֵם}$  rather than (Be.<sup>K</sup>)  $\text{יִשְׂעֵם}$ .  $\text{γὰρ}$ ].

[נוכח] ptc. properly = *in the state of one in mutual argument* (cf. נִשְׁמַע; נִדָּן, 2 S. 19<sup>10</sup>): the Nif. (in a reciprocal sense, even with a sing. subj., like נִשְׁמַע: G-K. 51d, and see Dr. on 1 S. 12<sup>7</sup>).

[עמי, עמי, עמי] contra me].

[ואמלטה] the Pi. is elsewhere trans.: rd. וְאֵלֶּיָּהָ (Qal, as Ezk. 7<sup>16</sup>). [Ἐξ ἐξάγῃ, ὅπως, ὅπως, ὅπως.]

[כִּשְׁמִי] 8 MSS, כִּשְׁמִי (but both altering besides both the reading and meaning of the v.), כִּשְׁמִי, whence Mich. Hi. Du. Be.<sup>K</sup>, though upon insufficient grounds, "And I should rescue (Pi.) for ever *my right*."

8. [אֲהַלֵּךְ] more vivid and suggestive than the ordinary אֲלֶיךָ.

[ואיני] Or <sup>Ki</sup>. אֲיִנִּי, presumably on dogmatic grounds.

[אֲבִין לִי] cf. 9<sup>11</sup>.

9. [בַּעֲשָׂוִי] rd. with S Me. Bu. Klo. Du. St. Be. בַּעֲשָׂוִי.

[וְלֹא אֲחִי] cf. <sup>11</sup> וְלֹא אֲחִי [cf. out of pause, וְלֹא, Mic. 4<sup>11</sup>].

On the anomalous jussive form, see G-K. 109k; Dr. §§ 171, 175.

[יַעֲטֵף] not *covereth himself* (as Ps. 65<sup>14</sup> 73<sup>6</sup> †), but (Ew. Hi. Di. Del. etc.) *turneth back* (as Syr. اَعْدَا, to *turn, turn back*, PS. 2860; Arab. 'atafa), though אֲעֵטֵף, "I turn back" (S Δαδσο, ὅπως si vertam me; Du. Be.<sup>K</sup> Bu. St.) is better.

[אֲרִאָה] the sf. is often omitted with verbs like רָאָה, שָׁמַע, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4:4) that it was pronounced אֲרִאָה (Be.<sup>K</sup>): we might rather expect אֲרִאָה like אֲחִי.]

10. [דֶּרֶךְ עִמָּדִי] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. S Gr. Be.<sup>K</sup> דֶּרֶךְ וְעִמָּדִי, my way and my standing; poor (contrast Ps. 139<sup>3</sup>): Bu. דֶּרֶךְ עִמָּדִי, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but הִלַּכְתִּי—or rather אֲלֶיךָ—is what in this case would be expected.

[בְּחִנִּי וְ] a hypothetical sentence, as 7<sup>30</sup> 21<sup>30</sup> (Dr. 154; G-K. 159k).

11. [אשרו] sing. as 31<sup>7</sup>: אֲשֶׁר pl., reading אֲשֶׁר (cf. pl. punctuation in, e.g., Ps. 17<sup>5</sup>), or treating sing. as collective; cf. RV.]

אֲשֶׁר The Hif. intrans., as Is. 30<sup>11</sup> אֲהַיֵּי מִי אֲהַיֵּי † (סורו || מִי יִרָד). [On the jussive form, see <sup>9</sup> n.]

12. [מצות ש'] the *casus pendens*: (As for) the commandment of his lips, *well* (or *then*) (! as 15<sup>17</sup> 20<sup>18</sup> 25<sup>5</sup>, Ps. 115<sup>7</sup>; Dr. 124, G-K. 143d: cf. ج, Qor. 3<sup>49.50</sup> 26<sup>75-77</sup> etc.), I never seceded (Ex. 33<sup>11</sup>), *sc.* from it, מִצְוָה being omitted in poetry for brevity.  $\text{ᾠ}$  ἀπὸ ἐνταλμάτων αὐτοῦ καὶ (om. καὶ, <sup>A</sup>) οὐ μὴ παρέλθω, whence Me. Sgf. Be.<sup>K</sup> St. אֲמַשׁ שׁ לֹא אֲמַשׁ, “nur die heb. Farbe abschwächend” (Bu.), [but obtaining a distich more easily read as 3:3 than  $\text{ᾠ}$ ; but 14 Heb. MSS om.  $\text{ᾠ}$ , and this alone (without reading מִצְוָה for מִ) gives an easy rhythm].

[מחקי] EVV. “more than my necessary food,” or (RVm.) “my portion”: חק, as Pr. 30<sup>8</sup> חֲקִי לֶחֶם חֲקִי 31<sup>18</sup> . . . חֲתָן חֲקִי; RVm. “more than my own law” or inclination (Ro. 7<sup>23</sup>). Neither is probable. Rd. with  $\text{ᾠ}$  (ἐν δὲ κόλπῳ μου),  $\text{ᾠ}$  (both mentioned in RVm.) בְּחֻקִּי (so Reiske, Ol. Me. Di. and most).

13. [באחד] usually taken as a case of ב *essent.* (Pr. 3<sup>20</sup>, Ex. 18<sup>4</sup>, Ps. 35<sup>4</sup> 118<sup>7</sup>; *Lex.*; G-K. 119d), he is *one*, viz. in purpose, and so unchangeable. But this reads a good deal into באחד; and a verb is desiderated, as (Be.) in other cases (9<sup>12</sup> 11<sup>10</sup> 31<sup>14</sup>, Is. 43<sup>18</sup>) before וְיָשִׁיבֵנוּ. Bu. and Be. independently proposed בָּחַר, *hath chosen* (|| אָבַר in Ps. 132<sup>18</sup>, Be.); so Du.

[אִתְּהָה וְיָעֵשׂ] a hypothetical sentence of the same type as 9<sup>20</sup> 29<sup>11</sup>, Pr. 11<sup>2</sup> (Dr. 153). וְיָעֵשׂ (Bu.) is no improvement: the pf. would naturally be followed by  $\text{ᾠ}$ .

[14. The v. is omitted in the MSS of  $\text{ᾠ}$ , though it may have formed an original part of the ancient version. V.<sup>15</sup>  $\text{ᾠ}$  occurs in two translations; the first (v.<sup>14</sup> in Swete's text), that of  $\text{ᾠ}$ ; the second is that of Theodotion: see Hatch, *Essays in Biblical Greek*, p. 217.]

כִּי Sgf. Bu. בִּי (|| פְּהֵנָּה ||).

[חקי] [ש] points to חק; but  $\text{ᾠ}$  in *me voluntatem uam* may well be a paraphrase of  $\text{ᾠ}$ ].

עמו] [*in his mind*: for the idiom, cf. 10<sup>18</sup> 15<sup>9</sup>; *Lex.* 768b].

17. Bi. Bu. Be. Du. om. לא, and ו in <sup>b</sup>. Violent; but this seems necessary? [The omission of לא in MS <sup>Ken.</sup> 4<sup>8</sup> is scarcely more than an accidental return to an original text, if such existed, from which לא was absent: the לא was already in C's text. As emended the second line ופני כסה אמל reads well—and thick darkness covereth my face—the order of the words being as in 5<sup>a</sup> 14<sup>19</sup> 15<sup>20</sup> (Dr. 208 (1)); but <sup>a</sup> is not, perhaps, as a whole, so good a parallel to <sup>b</sup> as the parallelism of the terms חשך || אמל might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining לא, reads נעפנתי (I was not preserved from the darkness).]



## CHAPTER XXIV.

1. [משדי מן] of the source, or efficient cause, as [Ps. 37<sup>25</sup>, Nah. 1<sup>6</sup>] (*Lex. s.v. מן, 2 c (a)*).

נצפנו [לא נצפנו] being misunderstood in the sense of *are hidden, concealed*, has led to the omission of לא in 2 MSS, & (διὰ τὸ δὲ Κύριον ἔλαθον ὁραί;), and by Mich. Me. Sgf. Be.: the fact that נצפן מן means *be hidden from* in Jer. 16<sup>17</sup> (Be.) is not proof that it must mean it here. Du. for א [רָץ] לא משדי לא (עמֹו) (are hidden with him).

רָץ anomalously from חָץ: G-K. 75<sup>m</sup>. Cf. Is. 16<sup>8</sup> רָץ.

2. [גברלות ישיגו] the half-line is short and weak; and an explicit subject is strongly desiderated. & has ἀσεβείας, & 1 דרא דטובעא (the generation of the Deluge), & alii, Saad. נֶפֶץ (people). Me. Di. Bi. Sgf. Wr. Du. insert רשעים: as the emphasis lies on the deed done, the order גברלות רשעים ישיגו (as Pr. 5<sup>6</sup>; Dr. 208. 2) is best. Bu. (after &) הַפָּה (which might easily have fallen out after ישיגו), followed by הַפָּה or הַפָּה in v. 5, which he renders *some . . . others*; but חמה points back to something definite [yet see v. 18 n.]; and *some . . . others* in Heb. is not חמה . . . חמה, but אֵלֶּה . . . אֵלֶּה. "There are that . . ." (RV.; so <sup>9</sup>) yields, no doubt, an excellent sense; but it would require יש אשר (Neh. 5<sup>2.3.4</sup> †), or יש משינים ג' (or משיני), Pr. 11<sup>24</sup> etc. (*Lex.* 441b, b).

[ישיגו] = ישיגו (Dt. 19<sup>14</sup>), from סג (G-K. 75<sup>ee</sup>): cf. נָשׂוּן for נָסוּן (2 S. 1<sup>23</sup>), and כַּעַשׁ for כַּעַם (on 5<sup>3</sup>): G-K. 6k, Dr. on 2 S. 1<sup>23</sup>. There is a mass. list of 18 words written once with שׁ in lieu of the normal ס (including Hos. 8<sup>4</sup> הַשִּׁיר for הַסִּיר; see RVm.); see *Mass. Magna* on Hos. 2<sup>8</sup> (שָׁד for סָד), and Frensdorff, *Ochlah we-Ochlah*, no. 191, and p. 42. ס for שׁ is rarer (Am. 6<sup>10</sup>, Ps. 4<sup>7</sup>, Ezr. 4<sup>5</sup>).

[וירעו] & (πολύμυον εὐν ποιμένοι ἀρπάσαντες) = וירעו (וירעו),

which Bu., thinking  $\text{וַיַּעַן}$  to be too obvious, adopts; so Me. Sgf. Grā. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. 20<sup>16</sup>, Dt. 32<sup>18, 28</sup>; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4.  $[\text{עָנִי}]$  so Kt.; Qrē  $\text{עָנִי}$ . See on the distinction between  $\text{עָנִי}$ , *humble* (in disposition), and  $\text{עָנִי}$ , *humbled, afflicted* (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, s.v. *Poor*.

$[\text{חָבֵא}]$  so  $\text{ἔκρυβθσαν}$ ; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read  $\text{יִחַבֵּא}$  (impf. as in \*) for  $\text{יָחַבֵּא}$ , the Hithp. being used of hiding in fear, or for safety as in Gn. 3<sup>8</sup>, 1 S. 13<sup>6</sup>. The change also gives a rhythmically easier line.]

5.  $[\text{הֵן}]$   $\text{הֵן}$  =  $\text{הֵן}$ , as (late Heb., 1 Ch. 13<sup>12</sup>, Dn. 10<sup>17</sup> †, Palm.,  $\text{ἤ}$ ; see *Lex.* 228a, 1089b). As a new class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated:  $\text{ἤ}$  again *alii*; hence Bu.'s  $\text{הֵם}$  or  $\text{הֵנָּה}$  (as v.<sup>2</sup>) is very plausible.

$[\text{סַרְסִיִּים}]$  as wild-asses; the  $\text{ס}$  omitted, as, e.g., Hos. 8<sup>9</sup> (G-K. 118r).

$[\text{בְּמַעֲלֵם}]$   $\text{לֵם}$ , as Ps. 104<sup>28</sup> ( $\text{יָצָא אִדָּם לַמַּעַל}$ ), would be better (so 7 MSS).

$[\text{מִשְׁחָר לְטָרֶף}]$  G-K. 130a: cf. 18<sup>2</sup>, Is. 14<sup>19b</sup> 19<sup>8</sup>, Ezk. 38<sup>11</sup>.

$[\text{עֵרְבָה לוֹ לֶחֶם לְנַעֲרִים}]$  the steppe is food for him for (the double reference of  $\text{ל}$ , as 2 K. 10<sup>19</sup>, Hi.) the children (29<sup>6</sup>). After  $\text{לְנַעֲרִים}$  would be more natural than  $\text{לְנַעֲרִים}$ : but, though there are parallels (see on v.<sup>6</sup> 21<sup>30</sup>) for the individualizing sg. after the pl., the change is here harsh; hence in spite of  $\text{ἑτερογενῆς}$ — $\text{עֵרְבָה}$  confused with  $\text{עֵרְבָה}$ — $\text{αὐτῷ ἁπλῶς εἰς νεωτέρους}$  agreeing with  $\text{ἁπλῶς}$ , the originality of  $\text{לוֹ}$  is doubtful. [And in other respects also the present text of v.<sup>5</sup> must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves

itself into prose.] Me. Bi.<sup>1</sup> om. לו; Be.<sup>K</sup> (perhaps) מִשְׁחָרִי לְטָרֶף עֲרֵבָה; Wr. Bu. Be.<sup>T</sup> מִשְׁחָרִי לְטָרֶף עֲרֵבָה לֹא לֶחֶם לְנַעֲרִים; Du. מִשְׁחָרִי לְטָרֶף לֹא לֶחֶם לְנַעֲרִים (for those shaken out of the land).

6. [בְּלִילוֹ] 6<sup>5</sup>. The sg. sf., which cannot naturally refer either (Del.) to שָׂרָה or (Ew. Di.) to רֶשַׁע, is very harsh beside the pl. יַעֲצִירוּ (Dr. on 2 S. 24<sup>13</sup>). And what point is there in their reaping *mixed fodder*? Would this be "reaped"? certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which בָּלִיל is made—the בָּלִיל would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle.  $\epsilon\kappa\ \alpha\upsilon\tau\omega\ \pi\rho\acute{o}\varsigma\ \delta\epsilon\ \alpha\upsilon\tau\omega\ \epsilon\theta\acute{\epsilon}\rho\iota\sigma\alpha\upsilon$  (πρὸς ὧρας 15<sup>32</sup> = בְּלִיל, 15<sup>33</sup> paraphrastic for בָּסָרוֹ;  $\alpha\upsilon\tau\omega\ \epsilon\theta\acute{\epsilon}\rho\iota\sigma\alpha\upsilon$  = בְּלִילוֹ, cf. 18<sup>15</sup>);  $\Sigma$  has a clear doublet:  $\beta\epsilon\lambda\iota\lambda$  = בָּלִיל (PS.), and  $\beta\epsilon\lambda\iota\lambda$  = בָּלִיל (Gn. 15<sup>13</sup>: so Hi.) demetunt,  $\beta\epsilon\lambda\iota\lambda$  = מִדְּלָהּ דְּלֶחֶם (Pr. 26<sup>17</sup>)—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi.<sup>1</sup> Sgf. Du. Be. בְּלִיל, or (Bu. Oort) בְּלִילָהּ, first misread בְּלִילָהּ, and then written בְּלִילָהּ, in the night.

יַעֲצִירוּ Qrē יַעֲצִירוּ, the usual conj.: if בְּלִילָהּ be read, the Kt. make harvest will be right.

יַעֲצִירוּ the  $\sqrt{\text{ }}$  in Arab. (see Wetzstein *ap.* Del. here) is to be or come late, both it and derivatives being used in many different applications, e.g. *laḥīs* of ripe corn, or of a child born late to its parents; cf. [in Hebrew, 1. לָקַשׁ, which in the Gezer Calendar Inscription (PEFQu. St., 1909, p. 20 ff.) probably means the late-sowing, as according to Wetzst. does *ser* *laḥīs* in Tunis; note that in the Calendar the month of לָקַשׁ follows the month of sowing (וָרַע); and 2.] מִלְקָשׁ, the late rain of spring, = Syr.  $\beta\epsilon\lambda\iota\lambda$ , PS. 1972 (which also in Gn. 30<sup>42</sup> has the sense of  $\beta\epsilon\lambda\iota\lambda$ ); hence here—not, as RV., glean (לָקַט), but—(Pi. *priv.*: G-K. 52h) = take away the late-ripe fruit from the vineyard, i.e. the poorest and scantiest fruit of the year. Wetzstein's objections (*ap.* Del.) to the interpretations

here given of בלל and לקש rest upon the mistaken assumption that the reference is to *plundering* tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the *helpless* poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

[רשע] so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. עשיר, Bu. Be. Du. Oo.

7. [ערום ילינו] for the syntax, see on 12<sup>17</sup>. The similarity of 7<sup>a</sup> to 10 suggests that one has been assimilated to the other by some mistake: Bu. proposes for 7<sup>a</sup> בָּחוּץ יִלְנִי כְּסָפָה<sup>a</sup>. [Du. rejects 7<sup>a</sup> as a mere variant of 10<sup>a</sup>.]

8. [יִרְמְבוּ] see on 8<sup>16</sup>.

9. [שֹׁד] so Is. 60<sup>16</sup> 66<sup>11</sup> †; elsewhere (Jb. 3<sup>18</sup> al.) שָׂד. If correct, cf. the rare Arab. form *thudd*. (Lane, 333); but rd. prob. שָׂר, the pointing שָׂר being intended (each time) to express the meaning *plunder*: cf. שָׂר—בָּיָא (here בָּיָא יִתָּם). So Nö. *Beitr.* ii. 121; Levy, *ChWb.* i. 87b.

[וְעָל עֲנֵי יִתְבָּלוּ] if correct, and take pledges (getting power) over the poor. But rd. probably עָל, take *the infant* (Is. 65<sup>20</sup>) of the poor in pledge: so Kamph. Du. Bu.; Grä. עָלֵי. The v. coheres badly with the context: vv.<sup>6-8</sup> and vv.<sup>10-11</sup> both describe the sufferings of the helpless, v.<sup>9</sup> describes the inhumanity of the heartless. Stud. Honth. would place it after 8 (where it would describe the violence done to the *persons* of the poor, while v.<sup>8</sup> describes the violence done to their *possessions*); but the repetition of the same words יָתוֹם and יִתְבָּלוּ are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, 11. [Lines 10<sup>b</sup>. 11<sup>b</sup> are such exact parallels (on the particular form of parallelism, see *Forms*, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that 10<sup>b</sup> originally followed 11<sup>b</sup>; and that 10<sup>a</sup>. 11<sup>a</sup>, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard 10<sup>a</sup> as a variant of 7<sup>a</sup>, and 11<sup>a</sup> as a variant of 6<sup>a</sup> (?).

Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in <sup>10a</sup> has been lost through the substitution of בלי לְכֹחַ from v.<sup>7</sup> for words that had dropped out or become illegible, and to secure the idea in <sup>11b</sup> by rendering "between [dark] walls they press the oil," i.e. produce the means of *light*—a rather artificial interpretation. But even if Bu.'s theory of <sup>10a</sup> and <sup>11a</sup> were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see *Isaiah* (I.C.C.), p. 219, on Is. 11<sup>6</sup> 7.]

10. [רעבים] accus. of state: G-K. 118n.

11. [שורותם] the sf. has no antecedent: rd. either the du. שורותם (Be. Honth. Bu. alt.), or simply שורות. A fem. of שור, wall, is unknown in either Heb. or Aram.; שור is a שור, as Jer. 5<sup>10</sup> (rd. בְּשִׁרְתֵּיהֶם), and in the Talm. (עֲשֵׂי שִׁרְתֵּי שִׁרְתֵּי כְּרָמִים), men arranged *in rows* as (vines) in a vineyard: *NHWB* iv. 425).

[יִצְהִירוּ] denom. fr. יָצַח, *make fresh oil*. ץ meridiati sunt, from צהרים; cf. Parchon, בָּן הַצְהָרִים יָשְׁבוּ בֵּן, שִׁרְתֵּי הַנְּפִינִים לְשִׁמּוֹחַ בֵּימֵי הַקֵּץ.

[יָקֵב] is properly (v. Arab. in *Lex.*) a *cavity*,—usually of the cavity in the rocky ground into which the expressed juice ran down from the נָח: here, as Is. 16<sup>10</sup>, of the cavity (נָח) in which it was trodden out of the grapes (cf. *EB* iv. 5311 ff.).

[וַיִּצְמְחוּ] Du. (supposing field-robbers to be alluded to in vv. <sup>10b</sup> 11) וַיִּנְמְחוּ (39<sup>24</sup>), and *quaff* it down.

12. [מְעִיר וְ] Whether (as accents) מְעִיר and מְעִיר are connected, as Dt. 2<sup>24</sup> 3<sup>6</sup> + Jg. 20<sup>48</sup> † (rd. מְעִיר מְעִיר), *out of the city of men people groan*, or מְעִיר is subj., *out of the city men groan*, the sense is weak, and the || to חָלְלִים incomplete: rd. with § and MS <sup>Ken. 100</sup> מְעִיר, *the dying* (as Gn. 20<sup>8</sup>; and as subj. Zec. 11<sup>9</sup>, Ezk. 18<sup>28</sup> הַמֵּת).

[יִנְאָק] Ezk. 30<sup>24</sup> †: cf. אִנָּק. & οἱ ἐκ πόλεως καὶ οἰκων ἰδοὺ

ἐξβαλλοντο: whence for מוֹחִים, Me. מוֹחִים, Bi. Du. Be.<sup>K</sup> מוֹחִים; and for נִקְוָה, Me. נִקְוָה, Bi. נִקְוָה, Du. this or נִקְוָה (rather נִקְוָה, as Me.), Be.<sup>K</sup> נִקְוָה (Jon. 2<sup>11</sup>), are vomited forth (1).

חללים [חללים] (Me. Bi. Du. Be.<sup>K</sup> חללים. But (Bu.) “חל” decidedly supports חללים.” חלל, wounded, as Ezk. 26<sup>15</sup> 30<sup>24</sup> (חלל נִקְוָה חלל), Jer. 51<sup>53</sup>.

לֹא יִשִּׁים תַּפְלָה [לֹא יִשִּׁים תַּפְלָה] understand either יִשִּׁים = *imputeth* (4<sup>18</sup>, 1 S. 22<sup>18</sup>) *not unsavouriness* (to them), or לֹא יִשִּׁים (as 4<sup>20</sup>, Is. 41<sup>20</sup>), *putteth it not* . . . (to his heart) = *regardeth it not*. [On תַּפְלָה, see 1<sup>22</sup> n.] But 2 MSS § תַּפְלָה; and so Geig. (*Urschr.* 333) Grä. Bu.<sup>2</sup> St. תַּפְלָה, perhaps rightly.

13. רְחוּמָה *Those*,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24<sup>14</sup>.

לֹא [§ and one of two doublets in & (καὶ οὐκ ἐπέγγυσαν . . . οὐκ ἔδεισαν) לֹא, which is rhythmically easier].

יִשְׁבּוּ [4 MSS יִשְׁבּוּ. & ἐπορεύθησαν, § וַיִּשְׁבּוּ would point to יִשְׁבּוּ rather than (Be.) יִשְׁבּוּ (so MS de Rossi 31): note also the pf. in the previous line].

14. לְאֹרֹר [We expect from v.<sup>12a</sup> an enumeration of persons who rise not at day-break, but before it, in the dark: rd. with Carey, Wr. Reifm. Be. Sgf. Perles, Bu. etc., לֹא אֹרֹר = *Before the light* (cf. 22<sup>16</sup> עַתְּ לֹא = *before the time*); לֹא, as 34<sup>24</sup>, Ps. 59<sup>4</sup>; cf. בִּלְי, v.<sup>10</sup> 8<sup>11</sup> 31<sup>20</sup> (G-K. 1524).

יִקְטֹל [יִקְטֹל] = *that he may kill*: cf. G-K. 120c; and in Arab. Dr. 185 (on § 27); Wright, *Ar. Gr.* ii. § 8d.

עֲנִי וְרָבִיחַ Du. עֲנִי וְרָבִיחַ, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10<sup>8</sup> 37<sup>14</sup>.

יְהִי כְנָבָה [יְהִי כְנָבָה] the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, יְהִי כְנָבָה: so Wr. Di.<sup>2</sup> Sgf. Bu. etc. The clause is probably out of place, and should follow <sup>16</sup>: we then get a subj. for חַתָּר in <sup>16</sup>.

15. שְׁמִירָה [שְׁמִירָה] tone, as 3<sup>8</sup> (see n.).

סֶתֶר פָּנִים יִשִּׁים [סֶתֶר פָּנִים יִשִּׁים] *setteth*, = *putteth on*, a *face-covering* (cf. סֶתֶר פָּנִים, Ps. 10<sup>11</sup> etc.): יִשִּׁים (abs.), as Ezk. 30<sup>21</sup>.

16a. [חָתַר] cstr. with the acc. (בָּחִים) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. 8<sup>8</sup> 12<sup>6, 7</sup> (12), Am. 9<sup>3</sup>. The *digging through* implied by the vb. may be to gain entrance (Am. 9<sup>3</sup>), or exit (Ezk. 12<sup>12</sup>); Du. renders “*sie brechen . . . aus*”; but why any of the classes mentioned here should need to dig their way *out* either of other people’s houses (which the pl. בָּחִים after the sing. חָתַר most naturally suggests), or their own (which would preferably be expressed by בִּירוֹ), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a *digging through* (מַחְתֵּר, Ex. 22<sup>1</sup>, Jer. 2<sup>24</sup>; cf. ἀλέπτει διορύσσειν, Mt. 6<sup>19</sup>). The probability that 14b (mentioning the thief) immediately preceded 16a (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi (14a, b) to the murderer, one only to the thief (14c), three to the adulterer (15a, b, c); the transposition gives two (14c, 16a) rather than three (14c, 16a, 16b) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting 14c with 16a, which at the same time favours separating 16a and 16b: in 16a חָתַר is sing., in 16b חָתַר is pl.: Be.<sup>K</sup> would assimilate by reading חָתַר in 16b or, with §, חָתַר in 16a. But if 16a goes with 14c the sing. is right; and if 16b goes with 16c the pl. in b is right. Then the section begins v. 13 with a general description of the avoiders of light in the pl., in 14–16a describes three classes of them separately in the sing., and then 16b–17 (in 17b read יְכִירוֹ) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. [חָתַרְתּוּ לְמוֹ] have *sealed themselves up*, fig. for *shut themselves up*. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in §. לָמוּ, the acc., as אֲבָן לִי, 9<sup>11</sup>. [If לָמוּ is a late (5<sup>th</sup> n.) equivalent for אֲמוֹת, cf. G-K. 135<sup>4</sup>.]

16c. & (Θ) agrees with  $\text{פָּחַד}$ ; but "<sup>16c</sup> is too short and <sup>17a</sup> is too long; transpose, therefore, יחירו to <sup>16c</sup>" (Bu.).

17. [בקר 17. Du.  $\text{בְּחָרִי}$ , § Be.  $\text{בְּחָרִי}$ , destroying the forcible fig. of the Heb.; and would  $\text{בְּחָרִי}$  (v. *Lex.*) be suitable here?

יחירו <sup>b</sup> is so closely connected with <sup>a</sup> (note כי) that יחירו would be better.

בלהות Du.  $\text{הִלְכוֹת}$  (cf.  $\text{הִדְרָיו}$  <sup>18</sup>), with  $\text{עֲלָמָה}$  (or a synonym) for  $\text{עֲלָמוֹת}$  (repeated by error from <sup>a</sup>) [a common form of error: see Gray, *Forms*, p. 295 f.].

18. [קל הוא 18. so & (Θ); but (cf. <sup>b</sup>) Bu. Be. Oo. קלו Du. keeps  $\text{פָּחַד}$ , making <sup>18a</sup> ("if not wholly corrupt") the end of <sup>17</sup>, but giving the words a strained sense.

על פני מים Be. (with a?) לפני יומם, "before their day" (cf. 15<sup>32</sup>); but קלו means "move swiftly," not "pass away swiftly."

לא יפנה ידו בְּרָמָם Bi. Be. Bu. Ho. לא יפנה דְּרָךְ כְּרָמִים, "no treader (Is. 16<sup>10</sup>) turneth towards their vineyard," because, viz., there are no grapes in it to tread. [In  $\text{פָּחַד}$  the same sing. subj. as in <sup>a</sup> reappears after the pl. in <sup>b</sup>. The idiom is as in 1 S. 13<sup>18</sup>; רֶדֶךְ כ', *the way of*, i.e. *to*, as Gn. 3<sup>24</sup>.]

19. [גם] as Ps. 107<sup>6</sup>: see *Lex.* s.v. גם, I, end.]

שואל חטאו G-K. 155n,—though the ellipse is hard: <sup>a</sup> and <sup>b</sup> also balance each other very imperfectly. [Nor does the v. yield a good example of 2 : 2 : 2; cf. *Forms*, 171n. and p. 182.] It is, however, difficult to emend satisfactorily. & for שואל has  $\text{ἐλθ' ἀνεμνήσθη αὐτοῦ ἡ ἀμαρτία}$ , seemingly (Bi.) = שואל חטאו (*is asked for*),—i.e. the same consonants:  $\text{Υ}$  also has *peccatum eius*. "Snow water" may have been specified as poor in quality, and not fed from a source, so that it rapidly dries up. It is possible that מים and שלג were originally variants, afterwards combined into מים יְשֻׁלָּג שואל חטאו Grimme; ציה גם הם יגולו מים יְשֻׁלָּג שואל חטאו but (Bu.) would not שואל חטאו be preferable to יְשֻׁלָּג? or י (14<sup>11f. 19</sup>) would express the comparison more distinctly; and <sup>b</sup>, if it were necessary, might be re-written more forcibly תחבף חטאיו שואל חטאיו (Ps. 10<sup>9</sup>), or יתהו שואל חטאיו (*go down to Sheol*).

20. [מִתְקַן רַפְּהָה] the msc. vb. by G-K. 145o, though מִתְקַן



would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what רָחַם was intended, and Bu.'s contention that, if the word were right, רָחַמוּ or רָחַם אֲמֹן would be expected, is more than can be maintained. Be. Du. Bu. for \* read יִשְׁבַּחֵהוּ רָחַב מְקוֹמוֹ שְׁעַר כְּקָמוֹ (Ru. 4<sup>10</sup>, Be.); but רָחַם, to judge from usage, would mean only *his* (physical) *loftiness* (Pr. 25<sup>8</sup>), or *his haughtiness* (Is. 21<sup>17</sup>); it is thus not "seine Größe" (Be., Bu. text); and "seine Erhebung" (Bu. note) would be rather שִׁבְחוֹ. The context speaks only of ordinary men, not of one of whom "exaltation" (in any sense of the word) may be specially predicated. רָחַם for רָחַם is thus doubtful. [Yet it remains probable that לֹא יִזְכֹּר is the parallel term to יִשְׁבַּחֵהוּ (cf. the parallelism in Is. 54<sup>4</sup>), the one term standing at the beginning of the first line, the other at the end of the second line of a 3:3 distich—a frequent and effective scheme of parallelism (Gray, *Forms*, p. 69f.). To avoid the objections urged against רָחַם, we might read שָׁבַח (cf. Ps. 83<sup>5</sup>) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich:

The square of his (native-) place forgetteth him,  
And his name is remembered no more;

then cf. 18<sup>17</sup>.]

מִתֵּן [מִתֵּן] will not mean "feed sweetly on" (EVV.), but have the common Syr. sense of the  $\sqrt{\text{}}\text{}$ , to *suck*.

וְהַיִּשְׁבֵּר Bu. וְהַיִּשְׁבֵּר, needlessly.

21. רָעָה [רָעָה], to *graze on*, is used fig. of foes *depasturing* or *stripping* a country (Mic. 5<sup>5</sup>; cf. Jer. 6<sup>3</sup>), and even (if the text is right) the *head* (Jer. 21<sup>8</sup> יִרְעֶה קִדְרֵי); also of the wind (Jer. 22<sup>22</sup>), or fire (Jb. 20<sup>20</sup>), *feeding on* people; but it is a strange fig. to use of one "fleecing" (as we might say) a woman who is barren. דָּמַע; Be. Bu. הִרַע, *ill-treateth* (sq. acc., as Nu. 16<sup>18</sup>, 1 S. 25<sup>24</sup> al.).

יִמְיָו] G-K. 70d. Rd. יִמְיָו.

22. [וּמִשְׁךְ הָ] The subj. must be God—whether He is not named, whether, as 3<sup>30</sup>, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on 3<sup>30</sup> cites for this 8<sup>18</sup> 12<sup>18</sup> 16<sup>7</sup> 20<sup>28</sup> 22<sup>21</sup> 25<sup>3</sup> 27<sup>28</sup> 30<sup>19</sup>), or whether (Bu.) the name should be restored (וּמִשְׁךְ אֱמִיר בְּכחוֹ). וּמִשְׁךְ, to *draw out, continue, prolong*, elsewhere of mercy, Ps. 36<sup>11</sup> 109<sup>12</sup> (cf. Neh. 9<sup>30</sup>), anger (Ps. 85<sup>6</sup>), here in the sense of *maintaining in life*. Buhl, Be.<sup>T</sup> וּמִשְׁךְ אֱמִיר יִמְיָו בְּכחוֹ, “and the mighty *prolongs his life* by his strength,” making the אֱמִיר himself determine the length of his life; but (Bu.) the agent (v.<sup>28</sup>) is God. Bi.<sup>2</sup> Be.<sup>K</sup> Du., attaching the clause to <sup>21</sup> and making the godless the subject, read אֱמִירִים (εἰς ἀδυνάτους) for אֱמִירִים, giving the clause an entirely different sense, and *draweth away* (to destruction: Ps. 28<sup>3</sup>, cf. 10<sup>9</sup>) *them that are perishing by his might*.

[וְלֹא יֵאמָר] a circumstantial cl. = *when* (or *though*) he believeth not, etc. (42<sup>3</sup>, Is. 45<sup>4, 5</sup>, Ps. 44<sup>18</sup> 139<sup>16</sup>; Dr. 159, end).

[בְּחַיָּיו] G-K. 87e; cf. on 4<sup>2</sup>. But rd. probably בְּחַיָּיו (so 3 MSS: it cannot be proved that εἰς εἴς read בְּחַיָּיו). [The singulars in <sup>28b</sup>—יָקוֹם, יָאֵמֵן—if parallel (as in εἰς) to the pl. אֱמִירִים in <sup>28a</sup>, though this would not be without analogy (21<sup>30</sup> n), are suspicious. It would be easy to read יָקוֹם בְּחַיָּיו (or, less easily, בְּחַיָּיוּם). Du. (after Bi.) connects <sup>28b</sup> with <sup>28a</sup>, which is like <sup>28b</sup> εἰς in the sing., and also with <sup>28b</sup> where he emends to דָּרְבָּן: reading יָקָם for יָקוֹם, חַיָּו for חַיָּו, and יָבִטָה for יָחַן (thus getting rid of לֹא (see next n.)), he obtains a good balanced parallelism for <sup>28b</sup>, <sup>28a</sup>.

If he is punished, he reckons not on his life,

If he is pulled down, he has no hope of finding support.]

23. [לְבִטָּה] if correct, must be for לְחַיָּו; but this is very forced. Rd. (Bu. Be.) לְבִטָּה; cf. 2 Ch. 20<sup>10</sup> (more commonly with acc. of obj., as Gn. 20<sup>6</sup> לְבִטָּה, or Nu. 21<sup>28</sup> עָבַר מִן אֶת יִשְׂרָאֵל עָבַר: Lex. 679a, g).

[עֵינָיו] so, with a dual or pl. noun, only 7 times (G-K. 91f

[add 1 S. 14<sup>48</sup>, Pr. 29<sup>18</sup>]; Ols. 248, Sta. 206; Wright, *Comp. Gr.* 158): with a *sing.* noun, see on 25<sup>3</sup>. [But the form here may be corrupt: the line is short, and  $\text{ⲁ}$  ( $\alpha\lambda\lambda\alpha$   $\pi\epsilon\sigma\epsilon\iota\tau\alpha\iota$   $\nu\acute{o}\sigma\omega\phi$ ) appears to differ from  $\text{ⲙⲙ}$ :  $\text{ⲉⲓ}$   $\text{ⲙⲙ}$  would be an easy emendation, but against the usage of the book:  $\text{ⲉⲓ}$   $\text{ⲙⲙ}$  more difficult.]

24.  $\text{ⲓⲣⲓⲃⲟ}$ ] a very remarkable form: apparently from  $\text{ⲓⲣⲓⲃⲟ}$ , of the form  $\text{ⲓⲃ}$ , assumed to have been a || form of  $\text{ⲓⲣ}$ ; cf.  $\text{ⲓⲃ}$ , Gn. 49<sup>28</sup>: Kōn. i. 335 f., G-K. 69m. But, if the verb is right (v. i.), there is no reason why  $\text{ⲓⲣⲓⲃⲟ}$  should not be read.

$\text{ⲓⲣⲓⲃⲟ}$ ] the sg. may stand, even if  $\text{ⲓⲣⲓⲃⲟ}$  be retained (cf. Jer. 31<sup>15</sup>  $\text{ⲉⲓ}$   $\text{ⲙⲙ}$   $\text{ⲉⲓ}$   $\text{ⲙⲙ}$   $\text{ⲉⲓ}$   $\text{ⲙⲙ}$ ): if  $\text{ⲓⲣⲓⲃⲟ}$  be read, it, of course, occasions no difficulty. The pl. in  $\text{ⲓⲣ}$  is merely accommodation to Syr. and Lat. idiom, and not proof that the translators read  $\text{ⲓⲣ}$ , or even  $\text{ⲓⲣⲓⲃⲟ}$ : EVV. have “they are not”; and their translators certainly read  $\text{ⲓⲣⲓⲃⲟ}$ . If the v. describes (as a mark of God’s favour) the quick and easy death of the oppressor, we must render (Ew. Del. Di.), “They are exalted: (yet) a little while, and they are not” (cf.  $\text{ⲓ}$   $\text{ⲙⲙ}$ , Ex. 17<sup>4</sup> al.); if it describes (as a mark of God’s disfavour) his rapid fall, it is more natural to render (though Bu., adopting the same view, renders as Ew. etc.), “They are exalted for a little, and they are not”; or, reading with  $\text{ⲁ}$  ( $\tau\acute{o}$   $\text{ⲓⲣⲓⲃⲟ}$   $\alpha\upsilon\tau\omicron\upsilon$ ), Bi. Du. Be.<sup>K</sup>,  $\text{ⲓⲣⲓⲃⲟ}$ , “His exaltation is but for a little, and he is not.”

$\text{ⲓⲣⲓⲃⲟ}$ ] G-K. 67γ; cf.  $\text{ⲓⲣⲓⲃⲟ}$ , Dt. 1<sup>44</sup>;  $\text{ⲓⲣⲓⲃⲟ}$ , c. 22<sup>8</sup>.  $\text{ⲓⲣⲓⲃⲟ}$  to be *brought low*, Ps. 106<sup>48</sup>, Qoh. 10<sup>18</sup>†: in Pesh.  $\text{ⲓⲣⲓⲃⲟ}$  stands for  $\text{ⲉⲓ}$ ,  $\text{ⲓⲣⲓⲃⲟ}$ , and  $\text{ⲓⲣⲓⲃⲟ}$  for  $\text{ⲓⲣⲓⲃⲟ}$  or  $\text{ⲓⲣⲓⲃⲟ}$  (Is. 25<sup>6</sup> 26<sup>5</sup>). [Du. (cp. Be.<sup>K</sup>) reads  $\text{ⲓⲣⲓⲃⲟ}$ ,  $\text{ⲓⲣⲓⲃⲟ}$ ,  $\text{ⲓⲣⲓⲃⲟ}$  all in the sing., supposing that the plurals were substituted in consequence of  $\text{ⲓⲣⲓⲃⲟ}$  being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings— $\text{ⲓ}$ , once,  $\text{ⲓ}$ , twice?]

$\text{ⲓⲣⲓⲃⲟ}$ ]  $\text{ⲓⲣⲓⲃⲟ}$  = *the totality of all things*, is rather common in late Heb. (*Lex.*  $\text{ⲓⲣⲓⲃⲟ}$ , 2b,  $\text{ⲓⲣⲓⲃⲟ}$ ); but hardly in the sense of *all men*. Nu. 16<sup>29</sup> is compared; but  $\text{ⲓⲣⲓⲃⲟ}$   $\text{ⲓⲣⲓⲃⲟ}$  is not parallel ([cp. rather] 1 Ch. 29<sup>12</sup> end).  $\text{ⲓⲣⲓⲃⲟ}$   $\text{ⲓⲣⲓⲃⲟ}$  =  $\text{ⲓⲣⲓⲃⲟ}$  (30<sup>4</sup>), as *mallows*, or *salt-wort*, a desert plant, which grows abundantly

in salt marshes and on the shores of the Mediterranean and Dead Sea. The || in ° strongly supports a plant (Be.).

קפץ [קפצון] is to *draw together, shut close*, especially of the hand (Dt. 15<sup>7</sup>) and mouth (c. 5<sup>16</sup>); here, if correct, *draw themselves together, contract themselves* in death (Di. Bu.: EVV. *are taken out of the way*, RVm. *are gathered in*, are both too free paraphrases: AVm. correctly, "Heb. *are closed up*"). Ol. Hont. MS <sup>Ken. 223</sup> קפצון (for burial, Hos. 9<sup>6</sup>, Ezk. 29<sup>5</sup>; unduly anticipating °, Di.); Be.<sup>T</sup> Sgf. קפצון, *are plucked off* (8<sup>12</sup>; 30<sup>4</sup> of mallows).

קפל [קפל] So Ps. 37<sup>2</sup>. An incorrect form for קפל (in pause), from קל—Qal, if the meaning be *are withered*, Nif. if it be *are cut off* (see on 14<sup>2</sup>).

25. ורחם לא אסור <sup>בט</sup>.

רחם [רחם] rd. רחם; 2 MSS have רחם. Cf. on 13<sup>27</sup>.

לאל [לאל] only here as a subst. The use is against analogy, and the meaning of אל: rd. probably אל; see Is. 40<sup>28</sup> אל הנחם רחמים (cf. נחם, Is. 40<sup>17</sup> 41<sup>11. 12</sup>).

## CHAPTER XXV.

2. **הַקֶּשֶׁל** Inf. abs., with force of a subst.; cf. **הַשֶּׁמֶר**, Is. 14<sup>28</sup>; **הַמַּצֵּר** (in p. **הַמַּצֵּר**), 1 S. 15<sup>28</sup>; Ew. § 156c; G-K. 85c (but this form is not mentioned).

**עָשָׂה** in loose apposition to the sf. in **וַיַּעַשׂ**; cf. on 12<sup>17</sup>.

3. **אֲוִירָהּ** the sf., as in **לְמִינָהּ**, Gn. 1<sup>12</sup> 12 (+ 12 times); **מִלְּנִשָּׁהּ**, Jg. 19<sup>24</sup>; **מִלְּנִשָּׁהּ**, Nah. 1<sup>18</sup> † (G-K. 91d; Wright, *C. Gr.* 155). Cf., with a pl. noun, 24<sup>28</sup>. *Ἐ μὴ γὰρ τις ὑπολάβοι ὅτι ἐστὶν παρέλκυσις (delay: HP 248 marg., cited by Be., explains by ὑπέρθεσις τῆς τιμωρίας) πειραταῖς (= תַּרְגָּו, Hos. 6<sup>9</sup>; cf. πειρατήριον = תַּרְגָּו, 19<sup>13</sup>, Gn. 49<sup>19</sup>, Ps. 17 (18)<sup>29</sup>); ἐπὶ τίνος δὲ οὐκ ἐπελεύσεται ἐνεδρα παρ' αὐτοῦ; whence Du. Be.<sup>K</sup> בְּיָדָהּ, "And against whom will *his ambush* not arise?"*

5. **עַד** like Lat. *adeo* = *even*: elsewhere, except 1 S. 2<sup>5</sup> **יָדָהּ שְׁבַע** **עַד עֶרְבָּהּ** (where the text is dub.; v. Comm.), only with a *neg.*, Ex. 14<sup>28</sup> (**לֹא נִשְׁמָר עַד מָחָר**), al. (*Lex.* 724b, 3).

**וְלֵא** after the *casus pendens*; Dr. 124; G-K. 143d; cf. 15<sup>17</sup> 20<sup>18b</sup> 23<sup>12</sup>. But 47 MSS have **לֵא** alone.

**וְיִאחֲזֵל** for **יִחַזֵּל**, 31<sup>26</sup>, Is. 13<sup>10</sup> (cf. c. 41<sup>10</sup> **יִחַזֵּל**); and no doubt an error for it. *Ἐ ἐπιφαύσκει.*

## CHAPTER XXVI.

2. לֹא־כַח [לֹא־כַח] poetical for לֹא־כַח לוֹ; so <sup>2a</sup>; Is 40<sup>20</sup> לֹא־כַח עֲנִים = אֲנִים, לֹא־כַח אִין לוֹ אֲנִים = אֲנִים, 59<sup>10</sup> כַּח עֲנִים, 2 Ch. 14<sup>10</sup> לֹא־כַח אֲנִים: G-K. 152<sup>v</sup>, 155<sup>n</sup> (d).

לֹא־עֵז a circumstantial clause qualifying וְעֵז = *strengthless*: see on 12<sup>24</sup>.

3. [וְרִשְׁיָהּ] see on 5<sup>13</sup>.

לְרִב [לְרִב] according to abundance = abundantly (*Lex.* 516 i, 914a), especially frequent in Chr. (Dr. *LOT*.<sup>9</sup> p. 535 (no. 2)). Grä. לְבֶשֶׁר, to the boorish; Rsk. Be.<sup>K</sup> לְרִי (to assimilate the line in form to <sup>2</sup> and <sup>2a</sup>).

4. אִתּוֹ הֵנִיד with acc. of the person told is rare and doubtful: 2 S. 15<sup>21</sup> rd. הֵנִיד הַנִּיד; 2 K. 7<sup>11</sup> בֵּית הַמֶּלֶךְ may be quite naturally understood as "in the king's palace"; Jb. 17<sup>5</sup> רָעִים are the people reported about (as Jer. 20<sup>10</sup>): 31<sup>27</sup> may be explained by G-K. 117<sup>x</sup>; there remains only this passage and Ezk. 43<sup>10</sup>. Rd. probably מֵל (Ex. 19<sup>9</sup> al.) for אִתּוֹ in both; [or with Du., treat אִתּוֹ מֵל as equal to *with whose help* (cf. <sup>b</sup>); אִתּוֹ = *with the help of* (*Lex.* 86a, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. 4<sup>1</sup> 49<sup>25</sup>, Mic. 3<sup>8</sup>; but cf. עֵם, 1 S. 14<sup>45</sup>].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In ~~חִתְּלֵי מִתְּחִי~~ (חִתְּלֵי מִתְּחִי) the rhythm is very anomalous (2:3; cf. *Forms*, 176 ff.), parallelism non-existent, and the cæsura between <sup>a</sup> and <sup>b</sup> very slight; if, with Ley, Ehrlich, we place the athnakh under מִתְּחִי, parallelism is obtained, and a rhythm (3:2) which, though uncommon in Job, is not unparalleled (17<sup>13</sup> n.); the particular type of parallelism, however, though common enough elsewhere (*Forms*, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been

suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned:  $\text{הָרַפְּאִים}$  for  $\text{הַרְפְּאִים}$  (Be.<sup>7</sup>); insert  $\text{מָצְנוּ}$ ,  $\text{מָקָלוּ}$ , or the like, before  $\text{מִתַּחַת}$  (Bu., if <sup>a</sup> be considered too short).]

$\text{[הַרְפְּאִים]}$   $\text{הָאֵל}$ ; but  $\text{Θ} (= \Theta)$   $\mu\eta \gamma\acute{\iota}\gammaαντες \muαιωθήσονται$ ;  $\Sigma \mu\eta \thetaεομάχοι \thetaορυβήσουσιν$ ;  $\Delta \mu\eta\tau\epsilon \rho\alpha\phi\alphaειμ \omega\delta\acute{\iota}\lambdaουσουσιν$ , all read  $\text{הַרְפְּאִים}$ ; and so Richter.]

$\text{וַיְהוֹלֵל}$  if correct, Po'el of  $\text{הָל}$ , *are made to tremble* (properly, it seems, to *turn* or *writhe* in pain, then, more generally, to *quiver* in fear), though the Po'el does not occur in the sense of *make to tremble*: the Hithpo'el  $\text{מִתְהוֹלֵל}$  does, however, mean (15<sup>20</sup>) *writhing* in pain = (mentally) *tormented*. Grimme, Bu.  $\text{וַיְהוֹלֵל}$ , "tremble before him"; but  $\text{הָל}$  is construed only with  $\text{מִפְּנֵי}$  (Ps. 96<sup>9</sup> al.) or  $\text{מִלִּפְנֵי}$  (Ps. 114<sup>7</sup>):  $\text{יִרְאָה}$  and  $\text{מִפְּנֵי}$  also are construed not with  $\text{לֵי}$ , but with  $\text{מִן}$  or  $\text{מִפְּנֵי}$ . If  $\text{וַיְהוֹלֵל}$  is deemed doubtful,  $\text{וַיְהוֹלֵלָה}$  or  $\text{וַיְהוֹלֵלָהּ}$  must be read. AV. *are formed* (to *form*, also, in AV. for  $\text{וַיְהוֹלֵל}$ , v. 18, Dt. 32<sup>18</sup>, Pr. 26<sup>10</sup>; to *make*, c. 15<sup>7</sup>; in AV. and RV. Ps. 90<sup>2</sup>; *was shapen*, Ps. 51<sup>7(6)}</sup>, AV. RV.) is a misrendering due to Kimchi ( $\text{וַיְהוֹלֵל}$  (עָנָן וַיְהוֹלֵל)):  $\text{וַיְהוֹלֵל}$  may indeed mean to *give birth to* (lit. to *be in pain with*), but not to *form* or *shape*: to *be brought forth*, however, is not here a suitable sense. [A, Richter  $\text{וַיְהוֹלֵל}$ —I could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

$\text{מִתַּחַת}$  =  $\text{תַּחַת}$  or  $\text{לְתַּחַת}$ , as Gn. 1<sup>9</sup> [but here possibly = *from under*], Ezk. 1<sup>8</sup> [here possibly = (projecting) *from under*] 42<sup>9</sup> 46<sup>28</sup> (*Lex.* 1066a, III. 2a [G-K. 119c]). Be. needlessly,  $\text{וַיִּתְּנוּ}$  [*Ley*,  $\text{מִתַּחַת}$ —and so Ehrlich, to improve the parallelism and avoid  $\text{לְמִים מִת' מִים}$ ].

$\text{וַיִּשְׁכְּנוּהֶם}$  Me. Bi.<sup>1</sup> Du. Honth. St.  $\text{וַיִּשְׁכְּנוּהֶם}$  (without ו), "beneath the waters are their dwellings" = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2:3) as questionable, and the parallelism as imperfect as in  $\text{וַיִּשְׁכְּנוּ}$ . Richter  $\text{וַיִּשְׁכְּנוּ}$ , carrying forward  $\text{הֵם}$ —corrected to  $\text{וַיִּשְׁכְּנוּ}$ —to v.<sup>9</sup>].

6. . . .  $\text{וַיִּשְׁכְּנוּהֶם}$  cf. 24<sup>7</sup>.

7. [נָטָה] for the ptc. in loose apposition to the suffix in עָנָה, see on 12<sup>19</sup>.

בְּלִימָה a poet. compound = בְּלִי מָה, (what is) *not aught* (*Lex.* 116a, 553<sup>b</sup>, 3).

8. צִירָה [צִירָה מִיָּמִים], with "incomplete retrocession" of the tone; the tone of צִירָה being thrown back, because of the following tone-syll. (מִיָּמִים), but the long vowel *se* retained, though in a closed toneless syll., by the metheg (G-K. 29f; Baer, *Metheg-Setzung*, § 13); cf. Nu. 24<sup>22</sup>.

9. [מָאֵחוּ] The Pi. only here; but (Be. Du.) the מ may be dittographed from <sup>8b</sup>(end), in which case מָאֵחוּ will be read. מָאֵחוּ, usually to *take hold* of, has sometimes, in speaking of a building, the sense of *to fasten together* (1 K. 6<sup>10</sup>; Hof. 2 Ch. 9<sup>18</sup>); but here, it seems, it must have (as in Neh. 7<sup>3</sup> of gates) the Aram. sense of *holding* (with a bar), *i.e.* of *shutting, closing in* (90 [ܡܚܐ] = *κλειειν*, Mt. 6<sup>6</sup> and often; PS. 115-116).

בָּסָה [בָּסָה פְּנֵי כִסֵּה], as 1 K. 10<sup>19</sup>, for בָּסָה, which is read by some 70 MSS. But the pronoun is needed: rd. (Hi. al.) בָּסָה (ה—=י: Dr. *Samuel*<sup>2</sup>, xxxii f.; G-K. 91e) or בָּסָה. Du. Be.<sup>K</sup> כ' בָּסָה, holdeth firm the *corner-stones* of his throne; but בָּסָה for בָּסָה is a doubtful form; שָׁעַר הַפְּנֵי, Zec. 14<sup>10</sup>, is open to the suspicion of being an error for שָׁעַר הַפְּנֵי, as 2 K. 14<sup>13</sup>, Jer. 31<sup>38</sup>, 2 Ch. 26<sup>21</sup>; if correct, also, בָּסָה, like בָּסָה, Zeph. 1<sup>16</sup> 3<sup>6</sup>, 2 Ch. 26<sup>15</sup>, will mean probably *fortified corners, battlements*: for בָּסָה, Pr. 7<sup>3</sup>, see on 11<sup>2</sup>. For "pillars" (Strahan) there is no support. I.E. Hi. Wr. Bu. Be. for בָּסָה point בָּסָה (Ps. 81<sup>4</sup>, Pr. 7<sup>30</sup> בָּסָה †), *full-moon*; but some important fact relating to the structure, or permanent order, of heaven or earth would be expected, rather than the mere closing in of the face of the moon, whether by clouds or by an eclipse.

פָּרִשׁ [פָּרִשׁ] so, with MSS in general, Kit. Gi.; Baer—partly (see p. 48) on the authority of two good MSS (F = a Frankfurt Cod. of A.D. 1294, and H = one of Heidenheim's), and partly because ancient renderings (*v.i.*) and explanations presuppose פָּרִשׁ, to *spread out*, not פָּרִשׁ, to *separate* or *divide*—פָּרִשׁ. The latter is etymologically better; for, however the word be explained, the meaning is evidently *spreading out*; and this



is expressed not by פָּרַשׁ, but by פָּרַשׁ. The form is anomalous: in any case it is an inf. abs. (Hi. De. etc.), not a pf. (which would be פָּרַשׁ), to be explained by G-K. 113*h*. As it stands, it is a quadrilateral form, derived (Del., G-K. 56) from a Pi'el פָּרַשׁ, with a "euphonic" change of the first שׁ to פ, and of the second to י, or (Kön. ii. 464) by dissimilation from פָּרַשׁ (though פָּרַשׁ is to *separate*, not to *spread out*). But these explanations are highly artificial; and it is far more probable that פָּרַשׁ is merely a textual error for פָּרַשׁ—whether this be vocalized (Hfm., Stade (*WB.*), Du.) פָּרַשׁ, or better (Bu.) פָּרַשׁ (inf. abs. from פָּרַשׁ, to *spread out*). Θ (Θ) ἐκπετάξων, Σ ἐξέταξε, Ξ פָּרַשׁ, Υ expandit.

10. חָקַךְ חֶקֶל, if correct, will mean to *circumscribe*; so Θ πρόσταγμα ἐγύρωσεν, Σ ὅρον περιέγραψεν, Υ terminum circumdedit aquis: cf. Syr. ܡܝܢܐ, *circumivit*, once (PS. 1217 from Bar Hebræus) *circumduxit*, "he *drew round* a circle (חֶקֶל חֶקֶל) on the earth"; מֶחֶקֶל, a *circle*, κύρος, PS. 1217*f*; and מֶחֶקֶל, a *circumscribing instrument*, i.e. a *compass*, Is. 44<sup>13</sup>†: Levy quotes from Ξ only חֶקֶל חֶקֶל, Pr. 8<sup>27</sup> (בְּחֶקֶל חֶקֶל, Heb. חֶקֶל חֶקֶל), and Ta'anith 3<sup>8</sup> עַן עֵתָה (= חֶקֶל חֶקֶל), *drew a circle*, and stood in its midst. חֶקֶל, as was pointed out on 14<sup>5</sup>, means *something prescribed*—in different applications, there and 14<sup>13</sup> a *prescribed limit* in time; here and 38<sup>10</sup> (see *n.*), if ܡܝܢܐ is right, it will mean a *prescribed limit* in space, or a *bound*; in Jer. 5<sup>22</sup>, Pr. 8<sup>29</sup> (בְּחֶקֶל חֶקֶל), Ps. 148<sup>6</sup> (all of the sea), however, the sense *decree, ordinance*, suffices—in Jer. 5<sup>22</sup> גֶּבֶל is the *physical boundary*. But the || Pr. 8<sup>27</sup> חֶקֶל חֶקֶל על פני הָרָחֹק strongly supports the conjecture (Mich. Hfm. Bu. Du. Be.; cf. Ξ חֶקֶל חֶקֶל—or better, as the biliteral form in the 3 pp. of verbs עָע is usually intransitive (G-K. 67*bb*), חֶקֶל חֶקֶל—he hath *marked out a circle* (the horizon) on the face of the waters: for the sense of חֶקֶל see Pr. 8<sup>29</sup> בְּחֶקֶל חֶקֶל (unless ܡܝܢܐ is to be read), as well as 8<sup>27</sup>. In 22<sup>14</sup> (see *n.*), Is. 40<sup>22</sup> חֶקֶל must denote the vault of heaven (apparently) resting upon the horizon.

[עַד] Be.<sup>K</sup> "prps. יַעַד," i.e. "he hath appointed"; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.]

II. אִירָפַּסוּ †] Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rafrasa* to *flap* (the wings); see Lane, 1116a, b: and Levy quotes from 𐤀𐤁𐤏𐤃 9<sup>b</sup> עֲמֻדָּה סוֹמְלִיץ (= יוֹסְלִיץ), Gn. 44<sup>18 Pa-J</sup>. וְסֹמְלָהּ, and *shook* it (the pillar supporting the palace).

12. רָנַע †] רָנַע (1) is to *stir up* (Is. 51<sup>18</sup> = Jer. 31<sup>35</sup> וְהָמָו וְנָלָו); רָנַע (2) to *be at rest* (on the etymology of both words, v. *Lex.*); not elsewhere in Qal; but in Nif. Jer. 47<sup>6</sup> הָרָנְעָה וְיָשָׁב, *repose*, and be still †, and in Hif. Jer. 31<sup>2</sup> 50<sup>34</sup> al. Whichever view (v.s.) be adopted of the meaning of the v., whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing <sup>(b)</sup> the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making <sup>a</sup> parallel to <sup>b</sup>); Bu. Pe., adopting the latter, render *quieted* (cf. 𐤀𐤁𐤏𐤃 *karénawseu*), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats רָנַע as meaning *he conquered*, and virtually equal to *sudluḥu* in *kirbiš Tiamat sudluḥu* in the Babylonian Creation Tablet, iv. l. 48]). As (v.s.) the latter view of the meaning of the v. is the more probable, and as Du.'s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., *was quieted*—is the best rendering. [§ (but as Lyon, in *JBLit.* 1895, well points out, *not* 𐤀𐤁𐤏𐤃 Sgf. גַּעַר].

וּבְתִרְבִּנָּה] a scribal error for וּבְתִרְבִּנָּה; cf. similar cases in Jer. 2<sup>25</sup> 17<sup>23</sup> 32<sup>23</sup>. In Frensdorff's *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. אֵפְרָה †] *fairness = fair*; subst. for adj., as Ex. 17<sup>13</sup> etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so §), or the heavens (were) fair (so 𐤀𐤁𐤏𐤃).]

Giesebr. Be. <sup>כ</sup>שִׁפְרָה; but שִׁפְרָה is quite correct syntactically. The  $\sqrt{\text{ }}$  is common in Aram., but rare in Heb. (vb. Ps. 16<sup>6</sup> †; אִמְרֵי שִׁפְרָה, Gn. 49<sup>21</sup> †; שִׁפְרִיר, Jer. 43<sup>10</sup> †; שִׁפְרָה? cognate): in Aram. it means *to be fair*, usually in the sense of *to seem fair* or *good* to any one (= Heb. יִצְבַּח בְּעֵינַי נָ), but also in the sense of *to be beautiful* or *bright* (PS. 4272, פֶּה, (1), e.g. of gold; cf. מִשְׁפָּה = יָסַי, Is. 33<sup>17</sup> al.). [This defence of שִׁפְרָה is preferable to that of Daiches (ZA, 1911, p. 3). He regards שִׁפְרָה as 3 pf. fem., the subj. being יְדֵי in <sup>ב</sup>, and the meaning of שִׁפְרָה, *to spread out*: for this meaning (so already Ra.) he appeals to the obscure שִׁפְרָר and to the Assy. *šuparruru*, *to spread out* (Del. HWB 684); cf. *uš-pa-ri-ir-ma sa-pa-ra-šu*, *spread out his net* (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination *by his spirit his hand*: it should be obvious that if the poet meant God spread out the heavens, he would have written שִׁפַּר; and (immediately before חֲלָלָה, חֲלָלָה) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on חֲלָלָה. In view, however, of the variants in <sup>כ</sup> (שִׁפְרָה) and <sup>כ</sup>, שִׁפְרָה is not certain, even though the sense expressed by <sup>כ</sup> is not acceptable. <sup>כ</sup> renders] *λεῖψα δὲ οὐρανοῦ δεδολκασιν αὐτὸν* = שִׁפְרָה שָׁמַיִם שִׁפְרָה. [שִׁפְרָה as Dt. 32<sup>17</sup> (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by] Bu., and Gie. GGA, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect <sup>כ</sup> with the Babylonian myth is due to] Lyon (JBLit. 1895, p. 130 ff.), who proposes for <sup>כ</sup> שִׁפְרָה שָׁמַיִם שִׁפְרָה [(or שִׁפְרָה, and renders, *By the winds of heaven he broke her (or him)*, i.e. the monster mentioned in the next line; but it may be doubted whether the phrase *the winds of heaven* is very likely here, and the pronoun, referring to the object not named till <sup>ב</sup>, is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that שָׁמַיִם may conceal יָם or מִים (cf. Ps. 74<sup>13</sup>), but he attempts no complete reconstruction of the

line. Neither ~~חלל~~ nor any of the emendations leaves the impression of being exactly what the poet wrote].

[חללה] as in Is. 51<sup>9</sup>, where the vb. is || to המחצת (? read המחצת), this means *pierced*, not *formed*, or *created* (Ⓢ; cf. Ⓢ). Of creation חלל, lit. *to be in birth-pangs with*, is only used metaphorically (see on v.<sup>5</sup>); and with יו here it would be, in spite of Ⓢ, unsuitable. <sup>b</sup> does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in <sup>a</sup> the spreading out of the heavens at creation falls to the ground.]

14. [יָרָכּוּ] so Kt. Ⓢ (Θ); Qrê ⓈⓈⓈ.

[שִׁמְךָ] 4<sup>12†</sup> (see n.). RVm. = AV. *how little a portion*: see *ib.*

[בּוֹ] = "of him": the 'ב partitive, as 21<sup>25</sup>, Is. 10<sup>23</sup> (Del.).

[גְּבוּרָתוֹ] so Kt. Ⓢ Ⓢ ⓈⓈⓈ; Qrê גְּבוּרָתוֹ = *his mighty acts* (Dt. 3<sup>24</sup>, Is. 63<sup>15</sup>, Ps. 106<sup>3</sup> 145<sup>4, 12</sup> al.).

## CHAPTER XXVII.

1. שמת [without ל; cf. 3<sup>a</sup> n.].

2. ושדי המר . . . אל הסיר lit. *Living is God (who) hath taken away . . . and the Almighty who hath embittered*; for the omission of the rel., cf. G-K. 155f, and see on 3<sup>a</sup>.

3. כל עוד נשכתי בי [if this be rendered *all my breath is till in me*, it is in כָּל] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. 1<sup>o</sup> כל עוד נפשי בי. Hos. 14<sup>a</sup> כָּל הַשָּׂא עִוֹן, as it stands, is incredible Hebrew [for *thou wilt take away all iniquity*; and] even the abs. כל, as an adv. acc. = *wholly* (Di. G-K. 128e), is not a Hebrew idiom. RV. here and in 2 S. 1<sup>o</sup> "*is yet whole in me*"—unless regarded as a paraphrase—requires שְׁלֵמָה for כָּל. 2 S. 1<sup>o</sup>, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for עוד כל (Del. Du.), presumably for the sake of emphasizing כל; and that will justify the same construction being adopted here. In 2 S. 1<sup>o</sup>, however, כָּל<sup>B, A</sup> express כִּי כָל נַפְשִׁי בִּי, while כָּל<sup>L</sup> expresses כִּי תָעֹד נִי בִי: so it is possible (Klost. Bu.) that כָּל there has a "conflate" reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read כל עוד for עוד כל, but it would be venturesome to do this in two passages (here and 2 S. 1<sup>o</sup>). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is *all the while that* (lit. *all the duration of* . . . עוד being, of course, really a subst.) *my breath (is) in me*; נִי will in this case introduce—as often after an oath (*Lex.* 472a, c)—the fact sworn to, followed by אֵם = *not*, as 1 S. 25<sup>24</sup>, 2 S. 3<sup>35</sup>. [Yet] as Del. remarks, usage does not support this construction of עוד כל (as if it were similar to Arab. *kullamā* = *as often as*).

4. [ידגה. rd. יְהִינָה, after the fem. לְשֵׁנִי, with 10 MSS; cf. G-K. 145u.

5. אִם] after הִלֵּילָה (as 1 S. 24<sup>7</sup>, 2 S. 20<sup>30</sup>) = *not* (Lex. 50b). Lit. *Ad profanum sit!* Surely I will *not* justify you! EVV. "that" for אִם is, of course, a paraphrase.

בְּמִמִּנִּי] 1 MS & omit; and so (*m. c.*) Bi. Du.; but it gives a more forcible ending to the line, [and if retained the verse has the rhythm 4 : 4, which is unusual, but not unparalleled, in Job (21<sup>28</sup> n.). S. omits אִם אֲצַדִּיק אֲחֵכֶם this would leave the far more unusual rhythm 2 : 2 : 2 (17<sup>1</sup> n.)].

6. הִחֹק בְּמוֹסָר] Ca. 3<sup>4</sup> אֲחֻזָּיו וְלֹא אֲרַפְנוּ; Pr. 4<sup>18</sup> אֲחֻזָּיו וְלֹא אֲרַפְנוּ. אֲחֻזָּיו.

יִחְרֹף] the Qal elsewhere only in the ptc. (cf. יִחְרֹף; hence Bu. St. יִחְרֹף; see also next n.

בְּיָמַי] (*any*) of my days: the בְּ is partitive, as Dt. 16<sup>4</sup>, 1 K. 18<sup>6</sup> (Lex. 580b, bottom; G-K. 119w, n.). מִיָּמַי, מִיָּמַי, elsewhere = *since thy (his) birth* (38<sup>12</sup>, 1 S. 25<sup>28</sup>, 1 K. 1<sup>6</sup>); but יִחְרֹף requires an obj. Du. יִחְרֹף is not abashed on account of my days; [Ehrlich: לֹא יִחְרֹף לִבִּי מִיָּמַי, giving the vb. the same sense as in <sup>a</sup>: the desire to improve the parallelism and style is laudable; the result, unhappy].

8. יִבְצֹעַ] the Qal is elsewhere always [and was here also doubtless intended by הָיָה to be] associated with בְּצֹעַ, *unjust gain* [cf. הָיָה בְּשֹׁרֶךְ; cf. S.]: it is the Pi. which means to *cut off, finish* (6<sup>9</sup>, Is. 10<sup>12</sup> 38<sup>12</sup> al.): and so it is better to point יִבְצֹעַ (Bi. Bu. al.) or יִבְצֹעַ (Bu. alt.). [Possibly יִבְצֹעַ is a gloss (Be. Ehrlich): the postponement of the expressed subj. to <sup>b</sup> in הָיָה is awkward: so also is the repetition of כִּי thrice in a single distich.]

יָצָא] from שָׁלַח, only here in the sense *draw out* (cf. שָׁלַח, Ex. 2<sup>10</sup>, Ps. 18<sup>17</sup> for מָצָא; שָׁלַח in Lev. 11<sup>17</sup> and Talm. (v. Levy), of *drawing* a fish, etc., out of the water), viz. from the body; but the ellipse is considerable, and the juss. remains unexplained (though Di. compares Ex. 22<sup>4</sup> יִבְצֹעַ אֶת הַיָּדָא). Di. יָצָא from שָׁלַח, Ru. 2<sup>18</sup> † (to *pull* or *draw out* from the sheaves); cf. Arab. *shalla*, to *draw out*, especially a sword from its scabbard. Schnurrer, Wellh. Wr. Sgf. Bu. Du. Be. יִשְׁאַל, *requireth*; cf. Lk. 12<sup>30</sup> ἄνθρωπος σου ἀπαιτοῦσός σου; and כִּי יִשְׁאַל נֶפֶשׁ אִישׁ (with a *human* subj.), 21<sup>30</sup>, 1 K. 3<sup>11</sup>. Perles נֶפֶשׁ אִישׁ (Ps. 24<sup>4</sup>; נֶפֶשׁ אִישׁ, Dt. 24<sup>15</sup>, Ps. 25<sup>1</sup> 86<sup>4</sup> al.), yielding a good sense



(cf. 20<sup>20a</sup>); so Altschüller (*ZAW*, 1886, p. 212; *y* dittographed in *ff*).

יִקְחוּ . . . עֲרִיצִים] v. 14<sup>ff</sup>. have the sg. (as 13<sup>a</sup>); hence Du. Bu. Be.<sup>K</sup> יִקַּח . . . עֲרִין (ט) dittographed, and יִקַּח changed to יִקְחוּ to agree with it). However [the sing. and pl. interchange in parallelism in 16<sup>11</sup>], & expresses עֲרִיצִים, and v. 14<sup>ff</sup>. may quite naturally refer to 13<sup>a</sup> אָדָם רָשָׁע. The case for the sg. is not so strong as in Is. 5<sup>23b</sup> (צָדִיק & מַמְוֵה). [V. 13 at present 4 : 4 (the first stichos being without a cæsura): without affecting the sense it could be reduced to 3 : 3 by omitting אָדָם and (cf. 20<sup>20</sup>) יִקְחוּ.]

14a. Cf. Ps. 92<sup>8</sup> [where (Bi.) כִּמוֹ עֵשֶׁב is the apodosis, as is לָמוֹ here.]

לָמוֹ] 29<sup>21</sup> 38<sup>40</sup> 40<sup>4</sup> †. See *Lex.* מוֹ (555δ). [לָמוֹ is always toneless, except, apparently, in 29<sup>21</sup>, and in 33<sup>22</sup>, if לָמוֹ מַתִּים is read there.]

15. יִקְבְּרוּ] Ol. Me. Sgf. Be. prefix לָא; but the change is violent, and why should לָא have been omitted? [The sense would be the same as in *ff* (but more simply and, also, perhaps less powerfully expressed), if in *ff* בִּי is instrumental (*Lex.* 89δ), and יִקְבְּרוּ a striking extension of the common idiom מוֹת בִּי (e.g. Jer. 21<sup>9</sup>). To render *ff*, they shall be buried in (the time of) pestilence, would be very weak.]

וְאֶלְמִנְתִּי] the sg. sf., though not impossible (for it might refer to an individual among the שְׂרִידִים: G-K. 145<sup>mm</sup>), is nevertheless here harsh, and might easily be an error due to the singulars preceding. וְאֶלְמִנְתֶּם (Bi. Bu. Du. Be.<sup>K</sup>) is certainly better, though & אֶלְמִנְתִּי is not decisive as to the translator's reading.

16. [מִלְבָּרֶשׁ] & *μυλολος*; but *ff* is supported by לָבֶשׁ in 17<sup>a</sup> which & is obliged to paraphrase (*περιποιήσοντα*).]

18. כְּעֶבְבִישׁ] *ὄσπερ σῆτες καὶ ὄσπερ ἀράχνη*, & as a spider = כְּעֶבְבִישׁ (8<sup>14</sup>), evidently right (Me. Hi. Bu. Du. etc.): the existing text of & has the original rendering and the correction (= *ff*) side by side. [Ehrlich retains עֵשׂ, giving it here as also in 4<sup>19</sup>, Ps. 39<sup>13</sup> the meaning (*empty*) bird's nest, עֵשׂ (not עֵשׂ as *ff*) being the same word as عَش, bird's nest.]



19. [עשיר] acc. of the state placed first as the emphatic word (1<sup>21</sup> n.). Since *rich*, not *lie down*, is the emphatic idea, the phrases ולא יסף (see next n.) and לא יאנו should refer to it: *he shall no more* (be rich); *he is not* (rich).]

[ולא יאסף] and *is not gathered* (viz. for decent burial; cf. Jer. 8<sup>2</sup>, Ezk. 29<sup>6</sup> ולא חקבן ולא יאסף). But this anticipates <sup>b</sup>: rd. with & (καὶ οὐ προσθήσει), & (ⲁⲙⲟⲩⲛ), Ew. Di. Del. etc., ולא יסף, miswritten ולא יאסף (as Ex. 5<sup>7</sup> ולא תאספן, 1 S. 18<sup>22</sup>; G-K. 686). [Rhythmically also ולא יסף as a single stress is preferable to ולא יאסף. & = ⲁⲙⲟⲩⲛ: ⲩ (Dives, cum dormieret, nihil secum auferet) = ולא יאסף.]

20. [תשיגהו] the fem. sg. by G-K. 145k: 14<sup>19</sup> 20<sup>11</sup> etc.

[כמים] “too weak to describe the suddenness of an inundation, for which שָׁפָף, for instance, would have been available” (Bu.); the || <sup>b</sup> also has לילה (Me.). Hence Me. Grä. בַּיּוֹם; Wr. St. Bu. יָסַם; Be. either. But & (ἄσπερ ὕδωρ), & ⲁⲩⲩ = ⲁⲙⲟⲩⲛ; and it is a matter of taste whether or not כמים would be strong enough. מים suggests sometimes considerable force (2 S. 5<sup>30</sup>, Is. 28<sup>17</sup>, Am. 5<sup>24</sup>, Hos. 5<sup>10</sup>). Du. retains ⲁⲙⲟⲩⲛ, remarking that in <sup>b</sup> “לילה is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm.”

21. [וילך] G-K. 299.

[וישערהו] cf. Ps. 58<sup>10</sup> וישער, Hos. 13<sup>3</sup> כִּנָּח וישער.

22. [וישלך] rd. וישלך: see on 13<sup>27</sup> 18<sup>12</sup>. The subj. *God* is understood naturally by the reader: see on 3<sup>30</sup>. Wr. Grimme עלץ; but without עלץ the sentence is weak.

[ברוח יברח] the inf. abs. “emphasizes the flight as hasty and inevitable” (Di.).

23. & ἀποθήσει ἐν αὐτοῦ χεῖρας αὐτῶν, Καὶ συριεῖ αὐτὸν ἐκ τοῦ τόπου αὐτοῦ. עליו is more easily explained as an error for עליו due to the following בפימו than as a poetical form for עליו (see on 20<sup>22</sup>). בפימו . . . יסף (sg. and pl. in *one and the same* clause) is very harsh, in spite of & so reading, and should no doubt be corrected (cf. Hos. 4<sup>8</sup>, Ps. 5<sup>10</sup> 62<sup>5</sup> etc.; and see Dr. on 2 S. 24<sup>12</sup>): יסף עליו בפימו וישער is a great improvement. It is, however, a question whether, in the autographs of the OT.,

in cases like this, the pl. was always *written*, though it was intended to be *read*: see the instances collected in Dr. Sam. lxiii f. (2lxii-lxiv); if this were the case, יִשְׁרָאֵל and יִשְׁרָאֵלִי will not be a real change of text, any more than יִשְׁרָאֵל and יִשְׁרָאֵלִי will not be a real change of text, any more than יִשְׁרָאֵל is for יִשְׁרָאֵלִי. יִשְׁרָאֵל as יִשְׁרָאֵלִי (in a different application), Is. 2<sup>6</sup>f; elsewhere שָׁמַע (34<sup>87</sup> al.); cf. on 5<sup>3</sup>. [Bu. notes the similarity of 23<sup>b</sup> וְיִשְׁרָאֵלִי מִמֶּנּוּ to 21<sup>b</sup> וְיִשְׁרָאֵלִי מִמֶּנּוּ, and also (though the resemblance in this case is slighter) of 22<sup>a</sup> וְיִשְׁרָאֵלִי מִמֶּנּוּ and 22<sup>a</sup> וְיִשְׁרָאֵלִי מִמֶּנּוּ and 21<sup>b</sup> and 22<sup>a</sup> and also 21<sup>a</sup> 22<sup>b</sup>. It may be admitted that the sing. referring to God unnamed in 23 followed by the sing. referring to men unnamed in 23 is awkward; but this awkwardness disappears if 23 was intended to be read in the pl. (see above). If the description seems over full it might be better to omit 20<sup>a</sup> 21<sup>b</sup>; then 20<sup>b</sup> 21<sup>a</sup> would form an admirable distich carrying on in detail the description of the night of the wicked man's doom; and followed by distichs referring to the treatment of him by God 23 and man 23.]

## CHAPTER XXVIII

1. כִּי [In view of the relation of the exact meaning of כִּי here to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text *surely* nor the mrg. *for* is deleted. In a note on 28<sup>1</sup> in *The Book of Job* he wrote, "*for* is the natural meaning of the Hebr. word: the text [of RV.] has *surely*, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow." In his commentaries on, or translations of, Ex. 18<sup>11</sup>, Am. 3<sup>7</sup>, Jer. 31<sup>19</sup>, Ps. 76<sup>11</sup> he substituted *for* for the *yea* or *surely* of EV. In *Lex.* (p. 472b) he wrote: "there seem also [*i.e.* in addition to cases in which כִּי is added to advs. and interjections "to add force or distinctness to the affirmation which follows," see n. on 6<sup>23</sup> 8<sup>6</sup>] to be other cases in which כִּי, standing alone, has an intensive force, introducing a statement with emph., *yea, surely, certainly*; but it is doubtful whether כִּי has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply = *for*." In addition to the passages cited above in which Dr. elsewhere expressed his preference for *for*, some have given to כִּי an asseverative force in Nu. 23<sup>23</sup>, 1 S. 17<sup>26</sup> 20<sup>26</sup>, 2 K. 23<sup>23</sup>, Is. 32<sup>13</sup>, Jer. 22<sup>23</sup> (where כִּי might easily be a dittograph)].

לכנסה] before מתא, for emphasis.

מוצא] *place of coming forth* (ἐκ τόπος ὅθεν γίνεταί): here, = *mine*. Elsewhere we have מתא מים, 2 K. 2<sup>21</sup> al.; מתא דשא, c. 38<sup>27</sup>.

2. ואבן יצוק נחושה] *And one melteth* (G-K. 144d) *stone* (= stone is melted) *into bronze*. נחושה, acc. of product (of course, not to be taken literally); cf. "Gn. 31<sup>45</sup>, Lv. 6<sup>3</sup> (אשר),

1 K. 18<sup>ss</sup> (Hi.); and on 22<sup>16</sup>.  $\text{פָּקַד}$  from  $\text{פָּקַד} = \text{פָּקַד}$ , as 29<sup>6</sup>, Is. 26<sup>16</sup>  $\text{פָּקַד}$  (corrupt)†; cf.  $\text{מָצַק}$ , 1 S. 2<sup>8</sup>† ( $\text{מָצַק}$ , 1 S. 14<sup>5</sup> dittogr.); the 3 sg., as 2-4. 9-11 (Di.). A  $\sqrt{\text{פָּק}}$ , however, depends only on the punctuation: rd. probably (Hfm. Sta.)  $\text{פָּק}$  (from  $\text{פָּקַד}$ , as Gn. 28<sup>18</sup> al.; G-K. 71); so also Du. Be.<sup>K</sup> (with  $\text{יָקַח}$  in \*). Bu.  $\text{יָקַח}$  or  $\text{יָקַח}$ , or better  $\text{יָקַח}$ , originally  $\text{יָקַח}$  (so Be.<sup>T</sup>), to agree with  $\text{יָקַח}$ .

3 [חֹקֵר . . . שֵׁם] the second vb. necessarily, if  $\text{חֹקֵר}$  is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to *recur*—here, viz., what happens in every mine that is opened. But the pf., as in 4. 9-11, would be more normal: hence Du. Be.<sup>K</sup>  $\text{חָקַר}$ . The subj. of  $\text{שֵׁם}$  is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in  $\text{הוּא}$  should refer to the unnamed subj. of \*: hence some omit  $\text{הוּא}$  (Be.<sup>K</sup>? Du.), others insert  $\text{אִדָּם}$  (Bu.), or  $\text{אִנְשׁוֹ}$  (Bi.) after  $\text{שֵׁם}$ . Rhythmically  $\text{הוּא}$  would be improved by the omission, \* by the insertion; the two consecutive monosyllabic feet at the beginning of \* give a rhythmical effect that is, at least, exceedingly unusual (cf. 26<sup>10</sup>  $\text{חֹקֵר}$ ; but read  $\text{חָקַר}$ ). On the other hand, had the writer wished to express the subj.  $\text{אִדָּם}$  or  $\text{אִנְשׁוֹ}$ , he would have been likely to do so in v.<sup>2</sup>, if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting  $\text{הוּא}$ , with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending  $\text{שֵׁם קִץ}$  into a single vb. ( $\text{בָּקַשׁ}$ ; but ?), omitting  $\text{הוּא}$ , and also (with two Hebr. MSS) the  $\text{ו}$  of  $\text{וְלִכְלֹל}$ .  $\text{הוּא}$ , but also \*, was absent from  $\text{חֹקֵר}$ : see Be.<sup>T</sup>. Richter for  $\text{הוּא}$  . . .  $\text{לְחַשֵּׁד}$  proposes  $\text{לְחַשֵּׁד הוּא}$ —a very strange phrase and a harsh rhythm.]

$\text{קִץ}$ ] the emphatic word in the sentence.

[תְּכַלִּית] 11<sup>7</sup> 26<sup>10</sup>.

[4. Another tristich, if  $\text{חֹקֵר}$  is correct; in this case  $\text{מִי רִגַל}$  must be taken with  $\text{הַנִּשְׁכָּחִים}$ , and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1)  $\text{הַנִּשְׁכָּחִים מִי־רִגַל}$ , though a possible, is not a very

probable three-stressed line; (2) מַנְהוּט נָע and מְנִידָנָל דָּלוּ look like parallel expressions: yet as such they would produce 2 : 2 rhythm, which is very rare in Job (19<sup>14</sup> n.). Possibly, then, מַנְהוּט is a gloss on מְנִי דָּנָל, and נָע on דָּלוּ, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3 : 3 is left. But strange, if not questionable usages, remain. Nowhere else does נָחַל mean *a shaft*, the meaning adopted by most recent scholars, nor a *gallery* of a mine (Siegfr.-Sta.); nor has מָרַץ elsewhere quite the force it must have here, if נָחַל means shaft; nor is מָעַם elsewhere used to express *away from*, *far from*, for which מָן is commonly used, as in מַנְהוּט in <sup>o</sup> (see, further, *Lex.* 578a, bot.): *Lex* (769<sup>f</sup>) cites only this passage for מָעַם = *away from*, adding "si vera l." Unusual also, and indeed in Hebrew unique, is the meaning of דָּלוּ, *to hang, dangle* (here presumably on the rope by which the miner is let down the shaft); commonly דָּלַל in Hebrew means *to languish, be weak* or *poor* (hence AV. RVm. here, *they are minished*), and the adj. דָּל, *weak, poor*; and دَلَّ in Arabic commonly means *to direct aright, guide*: but the root must at an early stage of its history have developed as a third principal meaning *to waver, hang down, dangle*, for traces of this meaning survive in several languages: in Hebrew in addition to דָּלוּ here, if the v. refers to a miner's mode of descent, cf. דָּלָה, *thrum*, i.e. threads of warp *hanging* from the loom (Is. 38<sup>13</sup>), or *hair*, as that which *hangs* from the head (Ca. 7<sup>6</sup>); in Eth. cf. ደለል : *hanging* locks of hair; in Arabic دَلَل means *to put in motion a thing suspended*; تَدَلَّل, *to move about hanging down, to dangle* and then *to vacillate*, as in تَدَلَّلُوا بَيْنَ امْرَيْنِ فَلَمْ يَسْتَقِيمُوا, *they vacillated between two affairs and did not favour the right course* (Lane, 901a), and the adj. دَلَل is used similarly (ib. 902a). Grā. may be right in eliminating the strange מָעַם by redividing מָרַץ into מָרַץ עָם (see below): then הַנְּשָׁחִים is (or something of which it is the corruption was) the synonymous parallel to עָמְנָר, the form of parallelism (down to דָּלוּ) being then of the type described in *Forms of Hebrew Poetry*, p. 67 f. If מָעַם נָע מָרַץ (see below), or rhythmically better מָעַם-מָרַץ (but not מָעַם נָע, which Peake is inclined to adopt from

Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for מַעֲטֵר, parallelism of the same type could be attained by reading כּוֹשֵׁר for הַנִּשְׁכָּחִים of which the ן was perhaps not read by E (see below), and the ם(י) may have arisen from the ן of מִנִּי. The strangeness and difficulties of the verse are only partially and very hazardingly met by the suggestions that רָגַל here has the meaning of the Arabic رَجُل, *men* (Ehrlich), that מֵאֲנֹשׁ has the same force as in Is. 52<sup>18</sup> (*in no ordinary human manner they swing to and fro*, Hitz.), or that v.<sup>30</sup> is the direct acc. of פָּרַץ, *they break through the stones of darkness* (and so obtain) *a shaft* (Honth.). Marshall, pointing בָּרַ, renders *the stream burst in from the lime-stone*, keeping nearer to the normal use of נָחַל, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.<sup>11</sup> and also with the leading thought of the passage—man's skill; cf. Peake.]

גָּר [מֵעַם גָּר] "from the sojourner" cannot be right. EVV. "from *where* men sojourn" is an illegitimate paraphrase. E (Θ) (ἀπὸ) κοίτης (= גָּר: Drus. Field, Di.; cf. Dn. 5<sup>5</sup>, and E Dt. 27<sup>2</sup>, Am. 2<sup>1</sup>); so also ἈΣ [Sgf. בְּעֶמֶק]. Bi.<sup>1</sup>, neatly and admirably, מֵעַם-יָרֵא, so Bu.; Be.<sup>K</sup> מְרַגְּבִים (21<sup>88</sup>), poor. Grā. ingeniously עֲסָדִים, a sojourning people (foreign miners) break open shafts.

מְנִי [הַנִּשְׁכָּחִים מְנִי] "*they that are forgotten by* (24<sup>1</sup>: or *away from*) *the foot* (sc. that passeth over),"—a closer definition of the subj. of פָּרַץ, just as 30<sup>8</sup>, Ps. 18<sup>88</sup> 19<sup>11</sup> 49<sup>7</sup>, with change from sg. to pl.: RV. "*they are forgotten* . . ." (= נִשְׁכָּחוּ) is an impossible rendering of הָנִי.

נָעַר [דָּלוּ מֵאֲנֹשׁ] the accents connect מֵאֲנֹשׁ דָּלוּ: see <sup>8b</sup> 32<sup>8b</sup>. E οἱ δὲ ἐπιλανθάνομενοι ὁδὸν δικαίαν (= הַנִּשְׁכָּחִים מֵעַל, with δικαίαν added, as Ps. 2<sup>11</sup>) ἡσθένησαν ἐκ βροτῶν makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. תַּחְתִּידָה syntactically "an accus., dependent on the impersonal passive נִחַךְ" (Hi.): see G-K. 121a, δ; and cf. on 20<sup>26</sup>.

[כמו אש] = as by fire: G-K. 118<sup>w</sup>. [ע igni = כמו: so Hrzs. Schl. Me.; the reference would then be to blasting.]

6. [ועפרת זהב לו] (1) Schl. Del. Stud. EVV. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrzs. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the ספיר being not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lasuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*HN* 37<sup>382</sup>) as sprinkled with gold dust (ὥσπερ χρυσόπαστος, *inest ei et aureus pulvis*, and *aurum* in sapphiro scintillat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPPHIRE, in *DB* and *EB*); (3) Schult. Ew. Hi. RVm.; "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. [ועפרת זהב לו], and *its dust* is gold to him (so Be.<sup>K</sup>, but without לו), which might be right: Bu. inclines to it.

7. [נתיב] *cas. pendens*, as 17<sup>15b</sup> 29<sup>18</sup> n.

[שחק] 20<sup>9</sup>; Ca. 1<sup>6</sup> †.

8. [הדרדך] the Hif. (intrans.), as Jg. 20<sup>42</sup>, Jer. 51<sup>22</sup>.

[בני שחק] 41<sup>26</sup> †, poet. for *proud beasts*: שחק also only here and 41<sup>26</sup>. The ש in Eth. (Di. 234) is to *be insolent* (Arab. شخص also is to *rise* (of a star), *rise up, be elevated* (Lane, 1516); but? ש = ש [JQR xv. 708 ff.]): in NH. שחק, Pi. Hithp. (with derivv. שחק, שחק, שחק, שחק, שחק) is to *be proud, boastful*. Cf. Ki. ובדברי רבותינו ז"ל גם כן (שפת סב, סוף ע"ב) אנשי ירושלים אנשי שחק היו, כלומר אנשי נאמן ונפחת הרוח.

[עדר] poet. for עבר. Common in Arab. and Aram. (in ע = Heb. עבר, as Gn. 15<sup>17</sup> ⑤, Jer. 9<sup>9</sup> ⑤). So in Hif. Pr. 25<sup>20</sup> † מעדה בנר (= מעביר, Jon. 3<sup>6</sup>).

[שחל] 4<sup>10</sup>.

10. [יאררים] properly *Nile-canals* (Gn. 41<sup>18</sup> etc.), then more generally *water-channels*, Is. 33<sup>21</sup> (ἑ δαίρυες); here, still more

generally, horizontal *galleries* leading into the mine (Di. De. Bu. Du.). Cf. <sup>4</sup>נַחַל = *shaft*.

11. [מַבְרִי] מן, as [Is. 7<sup>8</sup>] and often [BDB 583a, δ]. & βάθη (? עֲמִי, or a guess, or a paraphrase of נְבִי, —which, however, in 38<sup>16</sup> is rendered πηγή) δὲ ποταμῶν ἀπεκάλυψεν (? חָפַשׁ, taken as = חָפַשׁ, Is. 52<sup>10</sup> &), ὅ profunda quoque fluviorum scrutatus est (= חָפַשׁ: so Ἄθ ἐξερεύνησεν), whence Wetzst. *ap.* Del., Hfm. Be. Bu. מַבְרִי (\* מַבְרִי = *place of נְבִיִּים or springs = sources*). Grā. Perl. (p. 69), Be. (alt.) נְבִי (38<sup>16</sup> †; see n.), and חָפַשׁ (Grā. Perl. Be. St.; “has much for it,” Bu.), *he searcheth out the sources of streams*. But what is the object (in this connection) of searching out the sources of *streams*? “The sources of streams he bindeth up” (to prevent the mine from being flooded) would be more to the purpose; but נָחַר itself is the more natural obj. to חָפַשׁ, as in חָפַשׁ (so Du.).

תַּעֲלֶמְהָ cf. תַּעֲלֶמְהָ, 11<sup>6</sup>, Ps. 44<sup>23</sup> (ח' לֵב). The *mappiḥ*, if correct, can be only for euphony (Ki. Michlol, 31a, 186b לחמארה לִבְנֵי חֲקִירָא וְלֹא לִבְנֵי חֲקִירָא, cited by De.), as Is. 28<sup>4</sup>, Ezk. 22<sup>24</sup>, Zec. 4<sup>3</sup>; but it is better simply to omit it.

12. [חֲמֻצָּא] v.<sup>30</sup> חֲמָא; & both here and in v.<sup>30</sup> εὐρέθη. Signs of assimilation occur in MSS of &: here <sup>Kem. 150</sup> reads חֲמָא חֲמָא: in v.<sup>30</sup> <sup>Kem. 76</sup> reads חֲמָא. It is possible that חֲמָא here (cf. חֲמָא, v.<sup>18</sup>) was substituted for חֲמָא; on the other hand, מֵאֵן is not conclusive against חֲמָא, for cf. חֲמָא with מן in Hos. 14<sup>9</sup>. <sup>Kem. 157</sup> reads here חֲמָא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v.<sup>1</sup>—But whence does Wisdom come forth, i.e. from what source (חֲמָא) is it drawn? cf. מִקּוֹם in <sup>b</sup> with מִקּוֹם in <sup>1b</sup>.]

13. [עֶרְכָּה] Read with & (ὀδὸν αὐτῆς) Di. Hi. Bu. etc. יֶרֶקָה (cf. <sup>2a</sup>): the price would be suitable in vv.<sup>15-19</sup>, but is here out of place.

14. [אִמֵּר] חֲתוּם is usually fem., but msc. here, Jon. 2<sup>6</sup>, Hab. 3<sup>10</sup>, Ps. 42<sup>8</sup>: אִמֵּרָה (Du. (“perhaps”), Be.<sup>K</sup>) is thus not in itself necessary, though it makes a variation from <sup>b</sup> אִמֵּר.

15. [סִגְרִי] = סִגְרִי (1 K. 6<sup>20.21</sup> 7<sup>40.50</sup> (= 1 Ch. 4<sup>20.23</sup>), 10<sup>21</sup> = 2 Ch. 9<sup>20</sup> †), even if (Hfm. Du. Be.<sup>K</sup> St.; Bu. “perhaps”)



אִשֵּׁר is not to be read as an abbreviation for אִשֵּׁר קָנָה, like אִשֵּׁר (22<sup>24</sup>) for כְּתָם אִשֵּׁר. The derivation of אִשֵּׁר is uncertain: perhaps, *shut up*, and so prized, rare: cf. Ass. *hurāsu* (= חָרַץ) *sakru* (Del. *HWB* 499b “verriegelt, verschlossen”).

16. בְּנֵי צִיָּה הַיָּקִירִים הַמְּסֻלָּאִים 10 †; cf. (with א) La. 4<sup>2</sup> † בְּנֵי צִיָּה הַמְּסֻלָּאִים.

17. יַעֲרֹכְנָה עֵד intrans.; will not *rank, compare* with it, or *equal* it; so 10: cf. Ps. 89<sup>7</sup> כִּי מִי בִשְׁחָק יַעֲרֹךְ לַיהוָה and, actively, Is. 40<sup>18</sup> מִהֲדַמּוֹת עֲרֹכְרֵלּוּ (= παραβαλεῖτε αὐτῷ).

18. זָכוּרִית so Kit.: זֹכֵרִית, Ba. Gi., and זֹכֵרִית also in NH. (Levy, i. 536a), and זָכָה here; זָכָה in Dt. 33<sup>19</sup> זָכָה Jer. זָכָה and in Aram. generally (including Syr.). Aram. זָכָה is to be *clear, transparent* (*ChWB* i. 213b). Arab. *sajāj* is a loan-word from the Aram. (Fränkel, *Aram. Fremdwörter im Arab.* 64).

19. וְחִמּוּרָתָהּ וְגַ' The לָא governs both clauses: G-K. 1528.

20. כָּלִי 11 MSS, and, perhaps, ΘΣΨ<sup>1.2.8</sup> Ψ, כָּלִי; but the collective כָּלִי (jewels in a mass) is more forcible than כָּלִי (a number of individual jewels).

21. אֶבֶן זָכָה] *crystal*; cf. אֶבֶן זָכָה, *hail* (Ezk. 13<sup>11.18</sup> 38<sup>22</sup> †). Κρύσταλλος means similarly both *ice* and *crystal*.

22. לֹא יִזְכָּר the constr. as 22<sup>9</sup> (G-K. 121b): רָאִיתָ וְגַ' are implicit accusatives.

23. מִשָּׁךְ is to *draw* along, away, etc., *out of* a pit, Gn. 37<sup>28</sup>, a fish out of water, Jb. 40<sup>26</sup>: hence מִשָּׁךְ, the *drawing up*—said perhaps (Boch. *Hieros.* ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for *securing after effort* or *acquisition*: מִן is short for מִשָּׁךְ, “Ps. 4<sup>8</sup>, Is. 10<sup>10</sup>, Pr. 16<sup>16</sup>” (Hi.); G-K. 133e. EVV. *price*, comes from Kimchi: וְגַ' הַחֲכָמָה יָקָר: הַחֲכָמָה כִּי הִרְבָּה הַיָּקָר יִפְשָׁךְ שָׂמוֹ לְמַדּוּקָא וְכֵן מִשָּׁךְ הוּרַע (Ps. 126<sup>6</sup>) הַיָּקָר יָקָר לְוִדְעוֹ וְאֵף כִּי בְּאֶרֶץ נֶגֶב מִשָּׁךְ מִשָּׁךְ, *i.e.* the fame of a precious thing is *drawn along*, or *extends*, far, and so מִשָּׁךְ means *preciousness*; and מִשָּׁךְ having this sense here, it has it also in Ps. 126<sup>6</sup> מִשָּׁךְ הוּרַע, meaning “*precious seed*” (AV. PBV.), because seed is precious to the sower, even in a dry land.

24. [וְנִעְלָמָה] om. ΨΣΥ; this is preferable, even if (Di. Bu.)<sup>21</sup> originally followed 14; note 14 and 22 both open without Ψ.]

23. [הבין] 5 MSS & (συνέσκησεν) הבין; but see <sup>b</sup>.

24. [תורת כל] & ὑπ' οὐρανὸν πᾶσαν, ¶ et omnia quæ sub; whence Be.<sup>K</sup> כל חחת; but the change is unnecessary. Bu. rejects <sup>24</sup> as a gloss; Du. places it after <sup>11</sup> ("he" being then man). It is said, viz., that, in giving the reason for <sup>23</sup>, it implies that Wisdom has a home upon earth known to God (*because* God sees everything under heaven, *therefore* He knows the way to her), whereas that she can be found at all upon earth is denied in 12. 21. v. 25-27 further state clearly that God knew Wisdom at the time He was engaged in the work of *creation*, how then can His knowledge of her abode be said (<sup>24</sup> כי) to depend on His knowing everything in the existing *created* world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V.<sup>24</sup> is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of 12. 21. 23. 25-27; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. [לעשות] rd. either (Bu.) בעשו or (S) עָשָׂה; ¶ qui vidit; &, apparently connecting with <sup>24</sup>, and having this after <sup>24b</sup> εἰδὼς δὲ ὅτι ἐν τῇ γῇ πάντα ἐποίησεν) העשה (so Du., connecting with <sup>23</sup>): in either case the pf. in עָשָׂה is normal (G-K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making <sup>25</sup> || to <sup>26</sup> and giving a double protasis for <sup>27</sup>, with its emphatic אֵל, alters ~~ff~~ least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain לעשות, connecting with <sup>24</sup>, or (Hi. who regards <sup>24</sup> as a parenthesis) with <sup>23</sup>; לעשות being rendered either (Ew. Hi. Di.) *to make* (in <sup>b</sup> the constr. being then changed, as 5<sup>11b</sup>: see n.), or (De.) *in making*. But <sup>25</sup> (alone) halts after either <sup>23</sup> or <sup>24</sup>, whereas, as || to <sup>26</sup>, it is forcible.

[תבן] to *regulate, give* תבן (Ex. 5<sup>18</sup>) *the right measure to*, as Ps. 75<sup>4</sup>, and especially Is. 40<sup>13</sup> בשעלו טים (cf. טרה here) מי מִדְּרַם מִרְתֵּבן אֶת־רַחֲוֹת יְהוָה, וְשִׁטִּים בְּגֶרֶת תִּבְּנָן.

26. [רָחֹץ] 38<sup>26b</sup> (= <sup>26b</sup> here), Zec. 10<sup>1</sup> עָשָׂה חֲוִיִּים אֶת־רָחֹץ: *forked*

flashes; Ar. *ḥassa*, to cut or notch. On NH. and Aram. חוֹז, *shining clouds* (Ca. 2<sup>6</sup> רָכַב עַל חוֹזָא קָלִילָא 𐤓𐤊𐤁𐤀, see *NHWB* and *ChWB*, s.v.

27. [וַיִּסְפֹּרָה] and *recounted it*,—expressed Wisdom's qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.<sup>1</sup> De.<sup>2</sup> (after Schult. *eius numeros, rationes, summas summarum recensuit*): *And counted it* (וַיִּסְפֹּר as 38<sup>87</sup>; or (Be. alt. וַיִּסְפֹּרָה), seems hardly (Di.<sup>2</sup>) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of סוֹפֵר, with the meaning *studied*: to חָקַר he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

[הכילה] 5 MSS הִבִּינָה 𐤁𐤍𐤁𐤓 = הִכִּילָה.]

28. [לְאָדָם] MS <sup>Ken. 37<sup>8</sup></sup> om. Commonly rendered *to men*: Ehrlich, *concerning, with reference to, man*; but Gn. 20<sup>18</sup>, Dt. 33<sup>9</sup>, Jg. 9<sup>54</sup>, Ps. 3<sup>8</sup> 71<sup>10</sup> are not quite similar, and in any case would lead us to expect חֲכָמָיו and כִּינֵיו in what follows.]

[הֵן] MS <sup>Ken. 7<sup>6</sup></sup> 𐤁𐤍 om.]

[אֲדָנִי] only here in Job; and elsewhere, in the mouth of God, only Ezk. 13<sup>9</sup> 23<sup>40</sup> 24<sup>24</sup> 28<sup>24</sup> (Di.; each time אֲדָנִי יְהוָה: Cornill's excision of אֲדָנִי is arbitrary). Some 100 MSS read יְהוָה, and יְהוָה אֲדָנִי is what would be naturally expected: but the author eschews יְהוָה as far as possible (cf. on 12<sup>9</sup>); so he may easily have said אֲדָנִי יְהוָה for it [, though in 6<sup>44</sup> the phrase is יְהוָה אֲדָנִי].

## CHAPTER XXIX.

2. [כִּירְדִּי] = as *in*, etc., as regularly (Is. 51<sup>9</sup> etc.; G-K. 118s, u).

[כִּימִי רג'] a good example of a c. st. before a rel. cl. (G-K. 130d): cf. Ps. 65<sup>5</sup> וְחִסְרֵי תְּבוֹרֵי הַיָּם, Pr. 8<sup>22</sup> וְדַרְכֵי יִשְׁמוֹנוּ.

3. [בְּדִלּוֹ] if correct, from an inf. דִּל (like שָׁךְ, Jer. 5<sup>20</sup>; שָׁכַב, G-K. 67p), with sf. (like בְּשִׁכְבָּה), anticipating the gen. (like בְּבֹאֵי הָאִישׁ, Ezk. 10<sup>3</sup>; G-K. 131u; Dr. on 1 S. 21<sup>14</sup>). But the construction is very inelegant: rd. the Hif. (בְּהִחַלּוֹ בְּאַחֲרָיָהוּ [ח] (Ol. Bu.), or (Du.) בְּחִלּוֹ, with elision of ה, as in לְשִׁמִּיד, Is. 23<sup>11</sup> (G-K. 53q).

[לְאֹרֹר] the ל of norm.; *Lex.* 516a.

[חֹשֶׁךְ] acc. after וְהָלַךְ, as Is. 50<sup>10</sup>, Mic. 2<sup>11</sup>, Pr. 6<sup>12</sup>; sq. אַח, Dt. 1<sup>19</sup> 2<sup>7</sup>.

4. [חֹרְפִי, חָרִף, *autumn*, properly, it seems, the time of *plucking* (fruits), from \*חָרַף = Arab. *kharafa*, *carpere* (Fleischer in *ChWB* i. 426a): here fig. not of youth, but of the age of *ripe manhood* (Schult. *aetas virilis suis fructibus foeta et exuberans*), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to פֶּץ and including winter (Gn. 8<sup>22</sup>, Ps. 74<sup>17</sup>, Pr. 20<sup>4</sup>, Zec. 14<sup>8</sup>; cf. the denom. vb. Is. 18<sup>6</sup>), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., פִּרְחִי, *my blossoming, flourishing* (cf. fig. of men, Ps. 92<sup>13</sup>, Pr. 11<sup>28</sup> al.); but it is not certain that this is the case.

[Ehrlich חֲרָפִי, assuming a Heb. حَرْف, *extremity* (of a mountain, its) *summit*; the phrase would then mean: the days when I reached the summit of my fortunes.]

[בְּסֹד] for בְּחַיִּית סֹד. סֹד, properly (cf. ὁμιλία, *friendly or confidential discourse* (Ps. 55<sup>15</sup>), and then *friendship* (Ps. 25<sup>14</sup> RVm., Pr. 3<sup>22</sup> RVm.). But ὁ (ὅτε . . . ἐπισκοπήν

ἐποιεῖτο; cp. La. 3<sup>44</sup> (כ, Be.), Σ (ὅποτε περιέφρασαν), ס (כ, סכך) (from סכך); cf. סכך על, to cover, 1 K. 8<sup>7</sup> al.; ספוחה לראשי, Ps. 140<sup>8</sup>: so Houb. Grā. (Pas. i. 129), Sgf. Buhl, Perl. 89, Bu. Du., probably rightly.

6. ברחץ ר' intrans. = to bathe oneself (Ex. 2<sup>5</sup> al.).

רחץ only here.

רחץ for רחץ: cf. on נח, 22<sup>20</sup>.

רחץ [וצור יצוק עמדי] Du. Be.<sup>K</sup> omit צור (as variant of יצוק), and read (Be.<sup>K</sup> with "perhaps") יצוק עמדי (עמדי as || to רחץ), and my standing poured out: יצוק may be right (see on 28<sup>2</sup>); but עמדי is highly improbable; a place, not an action such as standing, would pour forth oil. No change is needed [except for the reason that <sup>b</sup>, containing four stresses at least, is overlong: עמדי might be an accidental repetition from v.<sup>5</sup>]: on צור (already in כ), v.s.

7. בצאתי שער, יצא, sq. acc. is to go out of (Ex. 9<sup>20, 22</sup>, Nu. 35<sup>20</sup>); cf. כל-יציאת שער עירו, Gn. 34<sup>24</sup>: the שער, though mostly used of the gate of a city, must then be here the gate of Job's house or estate (cf., of a private person's house, Pr. 14<sup>19</sup> שער צדיק; or farm, Jg. 18<sup>16, 17</sup>); Jb. 31<sup>24</sup> פתח (Bu.), does not prove the contrary, for a שער is a פתח, and פתח השער often occurs: there is thus no occasion to alter the text.—כ [for שער] ῥαββίος = שער.

עלי [6<sup>n</sup> n.].

קרת as Pr. 8<sup>2</sup> 9<sup>2, 14</sup> 11<sup>11</sup> † (cf. Ph. קתחורשת, "Newtown," the name of a place in Cyprus (Cooke, NSI 52, 53), and = Carthage, CIS i. 269<sup>5</sup> (= NSI 49<sup>5</sup>), al.): elsewhere קרת.

אנכי the impf., attached ἀσυνδέτως (Dr. 163, Obs.; cf., after a finite vb., 1 S. 13<sup>17</sup> 18<sup>5</sup>, Jer. 15<sup>6</sup>) to בוצאתי, and virtually under the government of ב, "carries on the sentence in the form of a frequentative" (Bu.). חכינתה, would be the normal constr. (Dr. 118; G-K. 114<sup>r</sup>).

8. ישישם 15<sup>10</sup> n.

קמו עמדי the asyndeton is idiomatic and effective: cf. Jer. 5<sup>28</sup> 9<sup>9</sup> נדדו חלבי 50<sup>8</sup>, 15<sup>7</sup> שכלתי אברתי 46<sup>21</sup>, Is. 18<sup>5</sup> end, 46<sup>3</sup> 51<sup>17</sup> end.

9. [עצרו ב'] see on 4<sup>2</sup>.

10. & om.: & 10<sup>a</sup> being obviously a doublet of 11<sup>a</sup>, and & 10<sup>b</sup> being really Θ.

נחבאו pl. by attraction to ננידים; cf. 15<sup>20b</sup> 21<sup>21b</sup> 38<sup>21b</sup>, Is. 60<sup>5</sup>, Hi. (G-K. 146a),—though Ol. proposed to delete the ו. But *hidden* is a strange fig. to apply to נחבאו, and נחבאו may well be due to a scribe's eye looking by error at נא (Me. Di. al.): rd. probably either נא, *was dumb* (Sgf. Bu.), or נא, *was restrained* (Du.).

11. בני not *When* (AV.), but *For*: lit. for the ear heard, and called me happy = *For when* the ear heard, *it* called me happy (RV.): so <sup>b</sup> and the eye saw, and gave witness to me = and *when* the eye saw, *it*, etc.; and often similarly.

ותעדיני and *attested me*, as 1 K. 21<sup>10.12</sup>.

12. [משוע] & ἐκ χειρὸς δυναστοῦ (so Ps. 72<sup>12</sup> for משוע): probably = משוע misunderstood (in 9<sup>22</sup> & דנ. = משוע). MSS 715. 847, De Rossi (*Supplem.* 121) משוע, a *clamore* (Is. 22<sup>5</sup>), and MSS 303. 554 משוע (without dagesh).

ויתי ואין עור לו Ps. 72<sup>12</sup> ויתי ואין עור לו. 11 MSS (De Rossi, *ibid.* 121 f.), & 55 & 56.

14. [וילבשני] Ges. *Thes.* quotes Ephr. ii. 504 <sup>לְבַשְׁתִּי</sup> לְבַשְׁתִּי, a demon has *put thee on*, or *clothed himself in thee*, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. *malbūs, mad.*

משפט & (κρίμα), 5 Du. Be.<sup>K</sup> Vo. משפט. But 5 is more forcible.

15. [לעור] G-K. 35g. So Ki. *Michlol.* 53b (Baer, 49).

16. [ריב לאידעתי] = of (him whom) I knew not: cf. 18<sup>21</sup> לא יתא (G-K. 130a).

ואחקהו Ps. 90<sup>17</sup>, Is. 9<sup>1</sup>, Gn. 28<sup>18</sup> etc.: Dr. 197.

17. [מתלעות] Jl. 1<sup>6</sup>, Pr. 30<sup>14</sup> †; מתלעות, Ps. 58<sup>7</sup> †.

18. [עם קני אגוע וכחול ארבה ימים] [עם, *with*, as in Ex. 22<sup>24</sup>, Lv. 25<sup>25f. 26. 27</sup>: *Lex. s.v.* עם, g. 2. In <sup>b</sup> the familiar figure of the sand to express multitude is recognized by 5 and probably by 5, but not by 5, 5]. & ἡ ἡλικία μου γηράσει, ὥσπερ στέλεχος φοίνικος πόλυν χρόνον βιώσω; 5 ἐλεγον

δὲ μετὰ τῆς νοσσιᾶς μου γηράσκει; ¶ In nidulo meo moriar, et sicut palma multiplicabo dies; § (with a double rend. of \*)

לחַיִּי מִמְּחֵבֵי אֶשְׁכֵּנִי. סִימֵר צִיבִי אֶמְלֵךְ. סִימֵר בִּלְאִי

לִי; ¶ (in my nest

I shall depart) חַיִּי חַיִּי אֶשְׁכֵּנִי יוֹמִי. ¶ \* is obviously a paraphrase. Me. Bi. rd. קָרָא after § with the reed, i.e. with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, *long-lived*, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50<sup>12</sup> ὡς στελέχη φοινίκων = Heb. <sup>14</sup> כַּעֲרֵי נָחַל, <sup>2</sup> like poplars of the wady (Jb. 40<sup>22</sup>); and this translation seems to show that a נָחַל = Arab. *nakhl*, palm-tree (whether or not it is rightly so rendered there) was known in Heb.: Perles (*JQR* xi., 1899, 688), *Lex.* 6366 ("perhaps"), *EBi.* 3553, adopt this sense for Nu. 24<sup>6</sup> (for a reason against it, see Gray, *Numb.* 363); and *EBi.* id., Buhl, *HWB*, s.v. ("perhaps"), and Be.<sup>k</sup> would read נָחַל here for כְּנָחַל. [A third interpretation of חַיִּי is *Phoenix* (in this meaning to be pointed חַיִּי, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (Sanhedrin, 108b), and has been frequently adopted by modern commentators (Hitz. Ew. Del. Bu. Du. Peake). It can scarcely be rejected on the ground (Di., Ch. in *EBi.* 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (Fragm. 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

<sup>1</sup> Lee has צִיבִי; but Cod. Ambros., the Urmia ed. (1852), and Ephr. Syr. ii. 12 F, Barhebr. *Scholía in Job*, ed. Bernstein, 1858 (both cited by Merx, *Archiv*, ii. 105), have צִיבִי, which is evidently right.

<sup>2</sup> Reading prob. צִיבִי. In Ἐς στελέχος may denote either *stem* (= נוֹטף Jb. 14<sup>9</sup>) or *bough* (= עֲנָב, Ezk. 19<sup>11</sup>; = עֲנָב, Ezk. 31<sup>12</sup>, 19).

ably 2nd cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. *Præp. Ev.* ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that *στελέχος φοίνικος* was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that *חמרם* is in Ex. 15<sup>27</sup>, Nu. 33<sup>8</sup> rendered *στελέχη φοινίκων*: there is, therefore, no ground for the conjecture (Hitz. Del. al.) that *στ. φοίνικος* has arisen from an original *φοίνιξ* by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108b) as *אמשינה* (אמשינה) or (Ber. R. § 18) *חל* (Aram. חלא). In Ber. R.<sup>1</sup> it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, *והיו כעוף אחד ושם חל*, except a bird whose name (as it was inferred from the present passage) was *חל*: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the *אמשינה* in Sanh. 108b is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said *יהא רעוא דלא חסמא*. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that *חל* was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the phoenix, *חל*, or some word corrupted into *חל*, was a name of it. Del., however, claims that *חל*, as the name of the phoenix, is independently supported by the fact that *ΑΛΛΩΗ, ΑΛΛΟΗ* are given in a Coptic-Arabic glossary as an equivalent of *سمندل*, a

<sup>1</sup> תם [בג נג לאיש] רבי האבילה את הבחם ואת החיה ואת העופות הכל שמעו לה חן אלף סעף אחד ושם חל החל וחל ארבה ימים רבי ינאי אמר אלף שנה הוא חי ובסוף אלף שנה איש יוצא סקין ושחפתו ושחיד בו כביצה וחודר וסגול אברים חו. ר' יוחנן בר' אבא אמר אלף שנה חי ולסוף אלף שנה נשח כלל וכנפיו סחסרין. וכשחיד בו כביצה וחודר ונח.



name applicable to both the phoenix and the salamander. He inclines to see in חל a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if עץ קני is the original text in <sup>a</sup>, an allusion to the phoenix well accounts for death being referred to in the first line, length of days in the second: the phoenix, according to some forms of the fable, did actually multiply its days *after* it had died in its nest; but (2) an allusion to the resurrection and future life of the phoenix, and the attribution to Job of the wish that he might in this respect be like the phoenix, is inconsistent with the point of view throughout attributed to him: cf. esp. 14<sup>1-12</sup>. Che. (*EBi.* 3765), discarding the view that the phoenix is referred to, not unnaturally suspects the text of <sup>a</sup> though his emendation בָּקֵי for עץ קני is rather weak; ct. the more forcible phrasing of 5<sup>20</sup>, Gn. 15<sup>15</sup>. N. Herz (*ZATW* xx. 162) suggests בָּקֵי for קני and בחל for בחל. Preferable to either of these suggestions would be בָּקֵי for אָנֹכִי (Sgf.). See further on the phoenix, Bochart, *Hierozoicon*, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19 f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days <sup>18b</sup>: the part. in <sup>19a</sup> and the adj. in <sup>20a</sup> passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in <sup>19a</sup>, <sup>20a</sup> does not favour Sgf.'s proposal to place <sup>19c</sup> after <sup>6</sup>.]

20. כְּבָרִדִּי Hfm. Be.<sup>K</sup> Vo. בְּרוּרִי (Jer. 6<sup>20</sup>): but an exact parallel to קָשִׁי is not necessary; Job speaks, not as a warrior, but as a *moral* hero.

[תְּחִלִּי] showed newness or freshness (see on 14<sup>7</sup>), was fresh and pliable—opposed to being old, hard, and useless.

21. לִי שִׂמְעוּ More direct and forcible than לִי שִׂמְעוּ; cf. similar cases in Ps. 27<sup>8</sup> 28<sup>7</sup> 33<sup>21a</sup> 63<sup>9</sup> בִּי חֲסֹכָה יִמִּינִךָ 91<sup>14</sup> 104<sup>20</sup> 142<sup>8</sup>, Pr. 8<sup>15</sup>, 16, 2 S. 23<sup>8</sup>, Is. 45<sup>23</sup>: in prose, Dt. 1<sup>87</sup> 7<sup>8</sup> 18<sup>15</sup> 21<sup>17</sup> *and*,

Jg. 10<sup>4</sup>. [The emphatic לִי takes a full stress; cf. Ps. 63<sup>9</sup>, Pr 8<sup>15, 16</sup>.]

וַיִּחְלְלוּ with d. f. euphon. (G-K. 202); cf. Jg. 5<sup>7</sup>, Baer (see his n., p. 94) חֲלָלוּ. In ~~the~~ <sup>the</sup> <sup>1</sup> will be the simple וַיִּחְלְלוּ (Dr. § 131 f.); but (Bu.), in view of the frequentatives in <sup>20b. 21b. 22</sup>, it is better to read וַיִּשְׁמְעוּ, in which case it will be וַיִּחְלְלוּ cons., and וַיִּחְלְלוּ will have, of course, a frequentative force (as Gn. 2<sup>6, 10</sup> etc.). Du. Be.<sup>K</sup>, less suitably, change in <sup>21. 22b</sup> to וַיִּשְׁמְעוּ <sup>22a</sup>. לִי, as Mic. 5<sup>6b</sup>.

וַיִּדְבְּרוּ from דִּבְרָם: G-K. 67g.

לְמַן see on 27<sup>14</sup>. Be.<sup>K</sup>, needlessly [and on rhythmical grounds improbably], with 35 MSS (how "Vrs." can be quoted in support of this reading, is not apparent) לְמַנְעָנִי.

22. וַיִּדְבְּרוּ after *my word* or *speech*: but perhaps וַיִּדְבְּרוּ (as 21<sup>2</sup>) should be read (Me. Di. Bi. Bu. Du.).

23. וַיִּחְלְלוּ as חָל has occurred in <sup>21a</sup>, Bu., for variety, וַיִּחְזְקוּ. Du., conversely, וַיִּחְזְקוּ in <sup>21</sup> (and וַיִּחְלְלוּ, Hif. for וַיִּחְזְקוּ here: on Du.'s <sup>1</sup>, see on <sup>21</sup>).

כַּמְטָר not כַּלְמָטָר: G-K. 118s.

וּפִיחֵם פִּעְרוּ Klo., improbably, כָּפִי הַמְעֻרְפָּח (Jl. 1<sup>17</sup>). & is paraphrastic: so its support is very doubtful.

לְמַלְקָשׁ Du. כַּמְלָקָשׁ (cf. EVV. "as for the latter rain"): but the fig. sense is clear from the context.

24. לֹא יֵאֱמִינוּ so Gi.: some 90 MSS, Baer (v. p. 50) לֹא. "I used to smile on them (שָׂחַק אֵל, like *arrideo*, to *laugh*, or *smile*, at with approbation), when they believed not: viz. (Hi.), what I said or advised (יֵאֱמִינוּ) לֹא being a circ. cl., Dr. 162; though the other reading . . . לֹא may also express not a consequence, but a condition already existing, as 24<sup>23</sup> 42<sup>2</sup>, Is. 45<sup>4, 5</sup>, Ps. 44<sup>18</sup>, Dr. 159 near the end). וַאֲמֵן abs. is to *believe* (Is. 7<sup>9</sup> 28<sup>16</sup> al.), not (cf. RVm.) to *be confident* (= בְּטָח). Bu. Du. consider that . . . לֹא can only have the here impossible sense *and so they* . . . , and accordingly excise לֹא (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary."

אֹר פָּנָיו is commonly taken as = *my bright countenance*: but Bi.<sup>1</sup> Bu. Be. Du. object that though וְהָיָה פָנָיו might be

said (Jer. 3<sup>12</sup>; cf. Gn. 4<sup>5, 6</sup>, 1 S. 1<sup>18</sup> LXX), הַפִּיל אֹר פָּנִים could hardly be said [yet, cf. נָסָה אֹר פָּנֶיךָ, Ps. 4<sup>7</sup>]: hence they suppose, very ingeniously, that לֹא יִפְּלֶךְ is a corruption of <sup>250</sup> אֲבָלִים יָנֹחַם; the correct text was written on the margin, and afterwards wrongly introduced after <sup>25b</sup>, with the addition of כְּאִשֶּׁר to make it intelligible: they thus read for <sup>24b</sup> וְאֹר פָּנֵי בְנֵי יָנֹחַם, אֲבָלִים, "and the light of my countenance *comforted the mourners*." But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the "mourners," even allowing that they are unsuitable in <sup>250</sup>, are still more so here; in <sup>250</sup> they at least appear only in a comparison; but what place have they in a context which speaks of Job's giving his advice to an assembly of village elders?

25. אִבְחַר דְּרַכְּם] either (EVV. De. Du.) "I used to choose out *their way*" (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) "I used to choose *the way to* (28<sup>23</sup>) *them*"; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that "choosing" implies the selection between alternative courses.

רָאשׁ] acc., defining the condition, = *as chief*: G-K. 118n.

גִּדּוּד] 19<sup>12</sup> 25<sup>2</sup>.

## CHAPTER XXX.

I. "The v. admits of division into four lines (the first ending at על), but it halts rhythmically, and צעירים ממני לימים reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. ממני לימים (as a gloss from 32<sup>8</sup>, cf. 4<sup>b</sup>, perhaps originally written on the margin to give צעירים its supposed right sense, Bu.): צעירים is taken to mean *inferiors* (as Jer. 14<sup>8</sup>), or צעירים, *shepherd-boys* (Zec. 13<sup>7</sup>; cf. Jer. 49<sup>30</sup> = 50<sup>46</sup>), is read (Bi.<sup>3</sup> Bu. Be.); Bu., on the ground that the idea of Job having despised the *fathers* of the mockers is somewhat exaggerated, and that אבותם is "perhaps" also to be omitted as a dittograph of מאסתי, makes further omission, and so reduces the v. to two lines only: ותה שחקו עלי צעירים מאסתים לשיח עם כלבי צאני. But these operations [which after all produce a rhythmical effect (a poor 4 : 4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by B (in Swete: *νυνὶ δὲ καταγέλασάν μου, ἐλάχιστοι* [*Θ οἱ νεώτεροι μου ἡμέραις*] *νυν νουθετοῦσάν με ἐν μέρει, ὧν ἐξουδένουν τοὺς πατέρας αὐτῶν, οὓς οὐχ ἡγησάμην ἀξιῶν κυνῶν τῶν ἐμῶν νομάδων*, where *νυν νουθ. με* seems to be another rendering of על שחקו עלי (ותה שחקו עלי). *ἐν μέρει* must somehow correspond to ממני לימים; *ὧν . . . αὐτῶν* (= אשר מאסתי אבותם) is supplied from Θ, and *οὓς κτλ.* is the original free rendering of אשר מאסתי, with omission of אבותם: B thus seems to have differed from H only by not reading *either* ממני *or* לימים, and אבותם. But is B's omission of אבותם of any greater significance than its omission (*e.g.*) of בערך נחלים or of עמר in <sup>6</sup>? [Richter's reconstruction of <sup>1.2a</sup> may be cited as a curiosity: ותה שחקו עלי כאשר מני לא יפילן צעירים ממרום יזכירני אשר מאסתי אבותם לשיח עם כלבי צאני נם כח ידיהם למח לי. B is poor, and it is improbable that in its present form it is original unless, or perhaps we

should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

לְשִׁירָה after מִסְחִי, מִשִּׁיחַ might have been expected [cf. 1 S. 15<sup>22, 26</sup> Hos. 4<sup>6</sup>]; but we have both ל and מן after חָרַל, בָּקָה, חָרַל.

2. [לְמַדָּה] *whereto? ad quid?* cf. Gn. 25<sup>22</sup> וְלִמְדָהּ וְזוֹ לִי בְבָרָה, ולמדה זו לִי חיים. Du. לִי חַיִּים (Ps. 63<sup>2</sup> † בָּשָׂרִי בְּמָתָה לוֹ), *siecht him*; but the change is unnecessary.

עֲלִימוֹר [For the use of עַל “denoting with some emphasis the subj. of an experience” (*Lex. s.v. עַל*, 1 d), cf. Dan. 2<sup>1</sup> 10<sup>8</sup>].

כָּלָה 5<sup>20</sup> †, where see *n.* Ol. בָּלָה, “all of it,” viz. of כֹּחַ, *strength*; Bu. בָּלִיחַ (Dt. 34<sup>7</sup> וְכָל הַיָּמִים לְיָחִי); Che., בָּלִיחַ (cf. סִבְלִיחַ). Gr. om.: Θ (*συντέλεια*), ἅ (*παντελής*) either read בָּלָה, or confused כָּלָה with it. Σ πᾶν τὸ πρὸς ζωὴν (whence Jer. *omnis vita*); כָּלָה being perhaps taken as an abbreviation of כָּל־חַיִּים.

3. כַּפֵּן 5<sup>22</sup> †. Aram.: see *n.* on 5<sup>22</sup>.

גִּלְמָד [stone-hard (see on 3<sup>7</sup>, cf. 15<sup>24</sup>); hence here, *stiff, shrivelled, gaunt*. Hi. Du. Oo. Honth. Bu. Be.<sup>K</sup> (“fort.”) גִּלְמָד “sind sie zusammengeschrumpft, eingeschrumpft”; but would *be rolled* or *folded up* (2 K. 2<sup>8</sup>, cf. Ps. 139<sup>16</sup> גִּלְמָדִי) express naturally the effects of hunger on the body? And is it clear that Arab. *ṭawḍʿ*, *convolvere, complicare*, and *ṭawiya*, to *be hungry* (Hi.), are connected?

[הַעֲרָקִים] On the הַ, see Baer (p. 50), who cites הַעֲרָקִים, 2 S. 5<sup>4, 8</sup>, הַעֲרָקִים, Pr. 2<sup>13</sup>, and his notes on Is. 42<sup>18</sup> 65<sup>11</sup>; G-K. 35g. עָרַק, to *gnaw*, as v.<sup>17</sup> †, Arab., and Syr. (in Lexx. and, in Pa., Zec. 11<sup>17</sup>: PS. 2997f). AV. RVm. *flee* (so Gr. οἱ φεύγοντες, ἔ Saad. Ki.). עָרַק, to *flee*, is a good Aram. √ (ἔ and Σ often): but *gnaw* yields a much more expressive figure. The art. (= *olitives, men*, viz. *who* . . .), as 28<sup>4</sup>, Ps. 19<sup>11</sup> 49<sup>7</sup>.

אִמְשׁ [is *yesterday* (= Arab. *'ams*), *yesternight* (Gn. 19<sup>24</sup> 31<sup>29, 43</sup>): hence, with a following gen. it can only, as Fleischer (*ap. Del.*) says, mean, *on the eve of*. . . . The sense thus obtained is legitimate, but poor. חֹשֶׁךְ אֵין רֹמֶשׂ (darkness like evening) Rashi, Ki. Ges. De. Hi. al. *evening* (so RV. *gloom*); but this sense is out of the question; אִמְשׁ does not mean *evening* absolutely, but only the day (or evening) of

*yesterday* (Fl. says similarly of *ams*, that it "never denotes evening or night absolutely; *אָמס* in *Vit. Tim.* ii. 428, cited by Ges., is wrongly read and rendered by him *vesperinus*"). The word must be corrupt. Ol. Sgf. *אָרץ*, *the land of . . .*; but this yields a weak sense: Hfm. *אָרץ*, the dry ground being described poetically as the "*mother* of wasteness and desolation"; Klo. better (so Bu.), *אָרץ*, "their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation." This agrees well with *הָעֲרִיקִים צִיָּה*, just before. [Du., connecting <sup>80</sup> with <sup>5</sup>, *יָמָשׁוּ* or *יָמָשׁוּ*.]

[*שְׂוֹאָה וּמְשֹׂאָה*] so 38<sup>27</sup>, Zf. 1<sup>15</sup>: the alliterative combination of two derivatives from the same  $\sqrt{\text{}}$  expressing the idea of *completeness* (cf. Is. 29<sup>3</sup>, Nah. 2<sup>11</sup>, Ezk. 6<sup>14</sup> 33<sup>20</sup>; Ew. 313<sup>o</sup>). We might render "devastation and desolation"; but the alliteration cannot be reproduced effectively in English.

4. [עֲלֵי שִׁיחַ] *by* (*Lex.* 6 a (p. 755b): Nu. 24<sup>6</sup>). Does salt-wort, however, grow particularly by, or under, bushes? [Di. *together with* (*Lex.* 4 c, p. 755b) *Artemisia*, assuming that *שִׁיחַ* denotes here a particular species of desert shrub; but *שִׁיחַ* is apparently used of desert shrubs in general in v.<sup>7</sup>, Gn. 21<sup>15</sup>, and still more generally in Gn. 2<sup>5</sup> †. Against too specific a limitation of the term, see most recently *ZATW*, 1915, p. 125 f.] Saad. *الشجر وورق* [*U et arborum cortices*] = עֲלֵי שִׁיחַ, "and leaves of bushes," which is possible (so Bu.), and is accepted by Be.<sup>T</sup> Honth.

[לֶחֶם] *their bread (food)*: so EVV. Di. De. Du.; Ges. *for warming* at *לֶחֶם*, as Is. 47<sup>14</sup>, a rare form of the inf. of ע'ע' vb., G-K. 67cc; or rd. (Bu.) *לֶחֶם*, or (Bu. alt.; RVm.) Pi. *לֶחֶם*, as 39<sup>14</sup> *for warming* them). [Che. (*EBi.* 2647) for <sup>b</sup> proposes *מִלְכָּם*, *הָעֲרִיקִים רָתַם מִלְכָּם*, *הָעֲרִיקִים חָע*, from v.<sup>3</sup>: with ח' cp. 6<sup>8</sup>.]

5. [בִּין] a strong Aramaism (*ܒܝܢ*, *midst*; Syr. *ܒܝܢ*, *midst*, *interior*; often *community*, of a church, people, etc.; Ph. = *corporation*, in an inscription from the Piræus (Cooke, *NSI* 33<sup>3</sup>); Ar. *jaww*<sup>am</sup>, the *middle* or *interior*, e.g. of heaven, Qor. 16<sup>21</sup>): render, *from the midst* (viz. of men, understood), or (as in Syr.) *from the community*: Me. Be. al. *סְבִיב*, but this is

weak and colourless; Bu. suggests (without adopting it) מן נ, with a *paronomasia*; Ley מן נ אנשים; Grimme מן נ אל נ. No change seems necessary.

6. [בערוץ נחלים] 14 MSS and several older edd. בערוץ. Either in the most dreaded of (41<sup>22</sup>; G-K. 133<sup>k</sup>) *wādys*, viz. on account of their gloom, and wildness, and solitude (so De. Di. Bu. Du. Pe. RVm.); or, from Ar. عَرَضَ, a *gully* or *defile* (Lane, 2008a), in a *gully* of the *wādys* (so Wetzst., Hi. RV.). [The parallelism of עפר חרי favours the latter rendering.]

[לשכן] = *must they dwell*: the so-called “periphrastic” future (Dr. 204; G-K. 114<sup>k</sup>; Ps. 32<sup>9</sup>, Hos. 9<sup>13</sup> al.): so Di. De. Hi. etc. Bu. *to dwell*, carrying on <sup>5a</sup>: the position of לשכן somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.’s view.

[חרי עפר] [the force of ח in <sup>a</sup> extends to this phrase also: cf. 15<sup>8</sup> n. For חר of hiding places, see 1 S. 14<sup>11</sup> (also 13<sup>6</sup> reading חורים for חומים), of lions’ *dens*, Na. 2<sup>18</sup>: hence probably חר, *Horite* = troglodyte]. עפר, *dust*, of the surface of the earth generally; cp. 5<sup>6</sup> 14<sup>8</sup> 41<sup>25</sup>, Is. 2<sup>10.19</sup>).

[כפים] Jer. 4<sup>20</sup> †. An Aram. word; cf. *Kêphas*. [כפים may be, and is generally taken to be, a second gen. (cf. G-K. 128a) dependent on חרי—(holes . . .) of the rocks. But Jer. 4<sup>20</sup> (בא בעבים וכפים עלו) rather suggests that כפים may be a third term dependent on ח—(they must dwell . . .) in rocks: cp. ח with the synonymous term סלע in 1 S. 13<sup>6</sup> בסלעים . . . ויתחבא.]

7. [שיחיו] [see on עלי שיה, v. 4].

[ינקהו] see on 6<sup>5</sup> †.

[יספחו על ביה יעקב] (Is. 14<sup>1</sup> 26<sup>19</sup>): the sense needed is, however, not *are attached*, but *attach themselves to one another*—or, as we should say, *are huddled together*,—and this is better expressed by the Nif. (G-K. 51d) יִסְפְּחוּ (Hfm. Bu. Be. Du.; Di. alt.). RVm. *stretch themselves* [lit. *pour themselves out*], from (De.) √ ספח [to pour out (14<sup>19</sup> n.)].

8. [בני נבל וג'] not the subject of נבא, but an (implicit) accus., defining the state [1<sup>21</sup> n. 4<sup>7</sup> n.] (Dr. 161. 2 with n. 2: cf.

e.g. Ex. 13<sup>18</sup> (חֲסִידִים עַל), "as (or *being*) children of . . . , they are scourged," etc.

נָבֵל not "feeble-witted" (Pea.), but [godless]. נָבֵל expresses deficiency, not of *intellect*, but of *moral* and *religious* sense: [see, further, Dr. Samuel<sup>2</sup>, 260; *Parallel Psalter*, 457].

בְּנֵי בְלִי שֵׁם [with the cstr. before the negative compound expression, cp. מַכַּת בְּלִי סוּחַ (Is. 14<sup>6</sup>) lit., *a stroke of non-cessation* (G-K. 130a); but in view of בְּנֵי נָבֵל the present phrase means not *sons of no name*, i.e. men without reputation (*Lex. s.v.* בֵּן, 8), but *sons of nameless* (people); the compound expression is virtually an adj. used as a noun defining people].

נִכְנָח from נָכָה = נָכָה (G-K. 7577); the Nif. of either does not, however, occur elsewhere. Be.<sup>T</sup> suggests נִכְנָח; but why "are crushed"?  $\text{καὶ λαὸς ἐσβεσμένον} = \text{נִכְנָח} \text{ יָשִׁים}.$

9. [מִלְהָ] see on 4<sup>2</sup>. In the sense of (by-) *word* ( $\text{ἑθρὺλῆμα}$ ,  $\text{ἑθρὺλῆμα}$  proverbium) only here.

10. [מִנִּי] see on 21<sup>16</sup>.

מִפְנֵי withheld not spitting *from my face*, i.e. shrunk not from spitting in my face (Is. 51<sup>6</sup>). RVm. *at the sight of me* (lit. *from before me*) is in the abstract quite possible (Lv. 19<sup>23</sup> מִפְנֵי שִׁיבָה חֲקוּם; *Lex.* 818a, top); but it is not natural with the *negative*, לֹא חָשׁוּ. *Before me, in (not at) my presence*, would, of course, be לִפְנֵי.

11. [יִתְרִי] so Kt.  $\text{ἑθρὺ}$ ; יִתְרִי Qrê, many MSS,  $\text{ἑθρὺ}$ . An interpretation is difficult. יִתְרִי is [apart from 4<sup>21</sup>] a *bowstring*, Jg. 16<sup>7.8.9</sup> (see Moore), Ps. 11<sup>2</sup>† (cf. Arab. *watar*, the *string* of a bow, or the *chord* of a lute): hence (Capellus, Di. Du.) *he hath loosened* (12<sup>18</sup>, Is. 45<sup>1</sup>) *my bowstring*, i.e. incapacitated me (the opposite of 29<sup>30b</sup>), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking יִתְרִי in the sense of *tent-cord*, fig. for the *cord of life*, as 4<sup>21</sup>; but there is nothing here, like יִשְׁע there, to suggest this figure. <sup>b</sup> will thus mean: And they (the outcasts of vv.<sup>2-10</sup>) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in <sup>11a</sup> is God, and <sup>11b</sup> describes what happens when He withdraws from Job the power to defend himself. But the



subj. in <sup>a</sup> and <sup>b</sup> might be the same, the sg. in <sup>a</sup> referring to a typical individual of the class referred to (as often), or <sup>בְּרִי</sup> being read (so Bu.): "For my cord (*i.e.* the cord, fig. of authority, laid upon them: Bu. alt. <sup>בְּרִי</sup>, *their cord*—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me": their casting off all regard for Job's authority, and their loss of respect for him, being the ground of their treatment of him described in <sup>a. 10</sup>. Or the numbers in <sup>a</sup> and <sup>b</sup> may be assimilated (Di.<sup>3</sup> Be. Du.) by reading <sup>בְּרִי</sup> in <sup>b</sup> with <sup>Θ</sup> (Θ) and <sup>Υ</sup>. Du., regarding <sup>בְּרִי</sup> as a variant of <sup>בְּרִי</sup> <sup>11</sup> <sup>בְּרִי</sup>, and neither as yielding any sense, reads in <sup>11b</sup> (with omission of <sup>בְּרִי</sup> in <sup>12</sup>) <sup>בְּרִי</sup> (or, better, <sup>בְּרִי</sup>) <sup>בְּרִי</sup> (<sup>בְּרִי</sup> being due to Bi.<sup>2</sup>): "He (God) hath loosened my bowstring, and humbled me, *my banner* from before me he hath cast down." <sup>Θ</sup> for <sup>11</sup> has: ἀνοιξας γὰρ φαρέτραν αὐτοῦ ἐκάκωσέν με, [<sup>11b</sup> = Θ] καὶ χαλινὸν τοῦ προσώπου μου ἐξάπέστειλεν.

12. <sup>בְּרִי</sup> <sup>25</sup> MSS <sup>בְּרִי</sup>. [<sup>Θ</sup> בניחן, perhaps = <sup>בְּרִי</sup>.] For <sup>בְּרִי</sup>, if correct, see G-K. <sup>84<sup>m</sup></sup>. Apparently, *a* (low) brood, the brood of these nameless parents: a term of disparagement. Cf. <sup>בְּרִי</sup>, both a *young bird* (<sup>בְּרִי</sup>, Ps. <sup>84<sup>4</sup></sup> al.), and also a *base or abject man*, who is driven away: Lane, 2362c; [cp. also כהנא <sup>בְּרִי</sup>, *youths* (cp. <sup>בְּרִי</sup>, *blossoms*) of the priesthood: Midd. <sup>18</sup>, Joma, <sup>17</sup> לפניו כהנא מכהן <sup>בְּרִי</sup> attempted to go to sleep, young priests flipped their fingers before him. In this Mishnic usage, however, the word has not the contemptuous suggestion of the Arabic].

[על ימין] mentioned, not because the accuser stood at the right hand (Ps. 109<sup>6</sup>), but because on his right hand a man is strongest, and feels most secure: even there these outcasts assail and taunt Job. [So we may best explain, if the text is correct, though in this case על-ימיני would be more natural. Ehrlich, *Against old age* (lit. *days*) *youth rises up*. But most probably <sup>על</sup> should be read (Bu. Honth. Sgf. al.), על in <sup>b</sup> being either a correct variant of על ימין, or a dittograph of על in <sup>a</sup>. Unfortunately <sup>Θ</sup> failed to translate the line.] <sup>Θ</sup> (Θ)

ἐπὶ δεξιῶν βλαστοῦ ἐπανεστῆσαν. Du.: "in <sup>12a</sup> we recognize יקמו . . . עָלַי, 'against me . . . there rise up'; what stands between these words must be the subj.: מִן פְּרוּחַ [in the older writing מִנְפֻּרוּחַ] without any too violent change" yields מַעֲרִיכָיו, *his* (God's) *lines* (of warriors) (fig. of calamities; cf. 16<sup>182</sup> 19<sup>12</sup> etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in °; and perhaps (though not necessarily) right.

רַגְלֵי שְׁלָחוּ *my feet they send on* (14<sup>30</sup>), *i.e.* they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in ° the foes are still only *approaching* Job. Ew. Di. (with Θ πόδα αὐτῶν ἐξέτειναν) רַגְלֵי שְׁלָחוּ or רַגְלֵם, Bi.<sup>1</sup> רַגְלֵי שְׁלָחוּ, Honth. רַגְלֵי, they *let go their feet*, *i.e.* rush at me (cf. 18<sup>8</sup> בָּרַשָׁת בְּרַגְלֵי; Jg. 5<sup>15</sup>). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3:3) formed by אֲ-בָ]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittograph of שְׁלָחוּ . . . רַסָּן in 11.

13. [נִתְסָר] for נִחַץ (so 5 MSS); only here. [נִחַץ elsewhere occurs either (1) of destroying buildings by pulling them *down*, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking *up* a path, and so rendering it impassable.]

נִחֲבִיתִי אֶעֱצֵ 3 MSS, Θ נִחֲבִיתִי.

[לְהוֹרִי] rd. with [the Oriental] Qrê [and the Western text] לְהוֹרִי; see Gi. and Ba. and n. on 6<sup>2</sup>.

לְ [וַיְעִילוּ] "Unsinn" (Du.): [but, if correct] cf. לְ, Zec. 1<sup>15</sup>. 3 Grä. וַיִּילֵ, *rejoice*; but Job's assailants here are not merely rejoicing at his troubles, they are represented as actively *adding* to them (<sup>130. 13d. 14</sup>).

לְ [עֵזָר לְמו] "a genuine Arabic description of these pariahs of Ḥauran. Schultens compares a place in the Ḥamāsa, 'We see you ignoble, poor, *laisa lakum min šair-in-nāsi nāširun*, you have *no helper* among other men'" (Del.). But the context seems to point to more serious assailants than the outcasts of vv. 2-10; hence עֵזָר (Di. Du. Be. Grä. Honth. St.),

"there is *none to restrain them*," is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.<sup>2</sup> for <sup>13</sup> has לֹא עָרַר וְלֹא מָנַח וְלֹא מָנַח וְלֹא מָנַח. & for <sup>13b. c. 14</sup> has ἐξέδυσαν γὰρ μου τὴν στολὴν ("for ἔλυνον ἡτοῦ reading or conjecturing ἔλυνον," Du.). βέλεσιν αὐτοῦ κατηκόντισέν με (= ?; = ? <sup>14a</sup> רָבָה חָץ וְיָמָא, Be.), κέχρηται μοι ὡς βούλεται (? = בחסן for בפרץ, <sup>14a</sup>, Be.). ἐν ὀδύναις πέφυρμαι (seemingly = <sup>14b</sup> !). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from מַלְאֲכָיִם and βέλεσιν αὐτοῦ, makes, "with bold changes" (Bu.), out of vv. <sup>13. 14a</sup> the two distichs (in which, it is true, the two middle clauses preserve well the figures of <sup>13a</sup> and <sup>14a</sup>): נַחֲמוּ נַחֲמוּ בְּתוֹכִי יְהוָה מַלְאֲכָיִם אֱלֹהֵי עֲמָרֹת רִמְיוֹ בְּפָרֶץ: לֹא עָרַר לִמּוֹ: רַחֲבֵי אֲחֹזִי: עֲטָר אֲנִי, as 1 S. 23<sup>36</sup>; רִמְיוֹ, as Jer. 4<sup>29</sup>). [Neither the rhythm of & in v. <sup>13</sup> (2 : 2 : 2) nor that of the first distich of Du.'s emendation (2 : 2) is the normal rhythm of Job, though for the one cp. 17<sup>1</sup> n., for the other, 19<sup>14</sup> n. The parallelism of & is bad, of Bi.'s emendation poor, of Du.'s first distich, at least, good. & even with עָרַר for עָרַר is scarcely tolerable.]

14. **תַּחַת שָׂאָה הַתְּגַלְגָּלוֹ** [*under the crash* of the falling masonry of the breached (פָּרֵץ <sup>a</sup>) walls, *they*, i.e. Job's enemies, *have rolled on*: so substantially, e.g., EV. Di. Du. Bu. If the root meaning of שָׂאָה be noisiness (cp. *Isaiah*, ICC, p. 193 (on 10<sup>3</sup>)), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the *crash* of a storm (cp. esp. Ezk. 38<sup>9</sup> תַּעֲלִית בְּשִׂאָה תְּבֹאָה כַּעַן; and חֲשֹׁה below, v. <sup>23</sup> with n.). But whether, without the addition of עָלֵי, הַתְּגַלְגָּלוֹ can mean, like תַּתְּגַּלְגַּל in Gn. 43<sup>18</sup> †, *to assail* with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. If 34<sup>36</sup> justified taking תַּחַת as a syn. of כּ (Hitz., who also appealed for this meaning to Gn. 30<sup>2</sup>, Hab. 3<sup>7</sup>, which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render *like a storm they have rolled on* (cp. Ezk. 38<sup>9</sup>), than, with Hitz., to render תַּחַת שָׂאָה, "als ein Sturzbach" (cp. *Rabbinic Comm. on Job*, ed. Wright and Hirsch, which explains שָׂאָה by סָחַף). For this, though it

would give a good parallel to פָּרַץ, taken in the sense of פָּרַץ מִים, 2 S. 5<sup>20</sup> (cp. RVm. here), places on שָׂאָה an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain 14<sup>b</sup> as a parallel to 14<sup>a</sup> is precarious: 15<sup>b</sup> and 15<sup>c</sup> are certainly parallels (note the parallel terms כָּרַח || כָּעַב, || נִרְבַּחִי || יִשְׁעוֹתִי); this leaves 15<sup>a</sup> (the text and meaning of which are sufficiently clear) as the probable fellow to 14<sup>b</sup>; this suggests that הִתְנַלְנַלְו was originally 1st pers. sing. (|| to יִלֵּי הַחֶפֶץ in 15<sup>a</sup>), and expressed the treatment (cf. Jer. 51<sup>25</sup>) or condition (2 S. 20<sup>12</sup>) of the assailed, *i.e.* of Job, not of the assailants. As a matter of fact, אֵל has the 1st pers. (πέφυρμαι), though in view of the free rendering of אֵל in these verses (see above) too much weight must not be attached to this.]

15. הִתְנַלְנַלְו] cf. 20<sup>25</sup> (as emended). The constr. is sufficiently explained by G-K. 121<sup>b</sup> (cf. 28<sup>18</sup>; and with a Hof., Ex. 10<sup>8</sup> 27<sup>7</sup>). The Hof., however, is found only here: hence Du., with 1 MS, הִתְנַלְנַלְו (G-K. 145<sup>k</sup>); Be.<sup>K</sup> הִתְנַלְנַלְו or הִתְנַלְנַלְו. But how can Be.<sup>K</sup> say "l.c. הִתְנַלְנַלְו"? Supposing אֵל read הִתְנַלְנַלְו, how could this be expressed in Greek or Syriac except by a plural verb? EVV. have "are turned"; and their translators beyond question read הִתְנַלְנַלְו.

הִתְנַלְנַלְו] the 3 f. sg. referring to בָּלֶחֶם, G-K. 145<sup>k</sup>, as 27<sup>20</sup>, with the same subj. But "pursue" is a poor and unsuitable idea: rd. with Bu. Grā. Du. Be. (alt.) הִתְנַלְנַלְו, *is driven away* (Ps. 68<sup>3</sup>).

נִרְבַּחִי] אֵל μου ἡ ἐλπίς; Bu. נִרְבַּחִי; Vo. הִתְנַלְנַלְו.

[יִשְׁעוֹתִי] ' here means material *welfare*, easy circumstances; cp. שָׂע in 2 S. 23<sup>5</sup>, and in Arabic سعة, *abundance, amplitude*, of fortune: *e.g.* سعة من المال, *abundance of money*, Qor. 24<sup>28</sup>; لِيَنْفِقَ نَوْ سَعَةً مِنْ سَعَةِ, let him that hath *abundance* give of his abundance, 65<sup>7</sup>: cp. 24<sup>22</sup>. Arabic also retains the original physical meaning of the root, *to be wide, broad*: *e.g.* إِنَّ أَرْضِي

وَاسِعَةٌ, My earth is *broad*, Qor. 29<sup>56</sup>; Ex. 34<sup>24</sup> (Saad) وَسِعَ = وَشِعَ. In Hebrew the more common meaning of שָׂע, יִשְׁעוֹתִי is *deliverance, salvation*, though, as Dr. well points out (on 1 S.

14<sup>45</sup>), the terms regularly retain in Hebrew, even with this nuance, the *material* sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a *spiritual* state exclusively.]

16. [עלי] For this very idiomatic עלי—not to be omitted (Bi.<sup>1</sup>-Bi.<sup>2</sup> omits the whole v., Du.), even for the metre—cf. Ps. 42<sup>5</sup>; and see on 10<sup>1</sup>. [If the 4:3 rhythm (17<sup>14</sup> n.) of עלי needs to be restored to 3:3, omit rather ותחת as a dittograph of (י ש)ענתה in v.<sup>15</sup>: so Be.<sup>K</sup> with a ?.]

ימי Du. אמי [if not חבלי, as 36<sup>8</sup>], *the terrors of* (on the ground that עלי produces a disagreeable repetition in 27<sup>8</sup>, and that ימי may have been suggested by לילה in v.<sup>17</sup>; but see next n.).

17. [The rhythm in עלי is again 4:3 (17<sup>14</sup> n.), if not 2:2:2 (17<sup>1</sup> n.); but possibly לילה (suggested by ימי in 16 (see n.)) or מעלי, which is not apparently suitable for reference to bones (Du.), is an addition.]

לילה נקר] Either (Di. Del. Du. Be.) *the night* (personified, as 3<sup>2</sup>) *corrodes*, or *by night he* (God) *corrodes* . . . , or (Bu.) נקר may be read (constr. as v.<sup>15a</sup>: G-K. 121b). נקר is to bore: in Pi. to *work at boring*, to *bore away piecemeal* (G-K. 52f) = to *corrode*.

מעלי] *from upon me*, a frequent constr., like Dt. 8<sup>4</sup> בלחה לא מעליך, did not wear away (and fall) *from upon* thee, 29<sup>4</sup> (Lex. 758b). So v.<sup>30</sup>.

ערכי] *my gnawers* (v.<sup>3</sup>), *i.e.* my gnawing (pains). AV. RVm. *my sinews*, following Kimchi [and Ibn Ezra, who says that in Arabic the word means גידים]: so already & (νεῦρα [elsewhere = גיד]); [cp. Aram. ערקא, ערקח, the leather *thong* (of a shoe), or a leather *strap*, and similarly גסל, גסל: Arab. عرقه, *nervus bovis quo percuti solet* (Freytag from *Qamūs*). Nachmanides, comparing ערקן דברל, Ezk. 27<sup>19</sup> &, explains the word here as *veins* (see Levy, *Chald. Wörterbuch*, 247b); this would give a good parallel to עצמי; but no better a parallel and not so good a subj. to ישנב as ערכי, *my fleshless bones*; cp. عرق, a bone of which the flesh has been consumed (Ehrlich)].

18. יתחפש] התחפש, lit. to let oneself be sought for and so

to *disguise* (1 S. 28<sup>8</sup>, 1 K. 20<sup>38</sup> 22<sup>30</sup>), *disfigure oneself*. [ע Sgf. Be.<sup>T</sup> (Be.<sup>K</sup> with a?), Ehrlich יִתְפַּשׁ; in this case it would be best, with Ehrlich, also to emend in <sup>b</sup>: כָּמִי for כָּמִי and יִתְפַּשׁ for יִתְפַּשׁ.] Bu. בָּשָׂר for לְבָשׁ (through an intermediate error בָּשָׂר, corrected to לְבָשׁ on account of the || כְּחֻמִּי): this would be very suitable so far as <sup>a</sup> goes, but it agrees badly with <sup>b</sup>, “like my tunic, it (my flesh) girds me”; כָּמִי, it is true, means *according to*, but as a mere particle of comparison ק is regularly employed, so that the ordinary rendering *like* (the collar, lit.) *the mouth of* has a strong presumption to be the correct one; יִתְפַּשׁ, also, is more than “umfängt mich.” Du. כָּחַשׁ כָּחַשׁ, through great leanness (16<sup>3</sup>) my garment contracts itself (zieht sich zusammen); but, though כָּחַשׁ (so Renan, Wr.) may very well be right, the sense given for יִתְפַּשׁ rests upon the very doubtful view that it is a by-form (or scribal error) for יִתְפַּשׁ (from חֲמָא, *curdled milk*), *sich verdichten* (see Du. on 38<sup>30</sup>). Peake, in calling it an “excellent” emendation, cannot have noticed the grounds upon which it rests.

19. הוֹדֵנִי [הוֹדֵנִי He (i.e. God; see on 3<sup>30</sup>) hath cast me: הוֹדָה, like הוֹדָה, Ex. 15<sup>4</sup> al.: the Hif. [= *to cast*] elsewhere only of shooting *arrows*, as 1 S. 20<sup>36</sup> al. The clause is very short: Bu. Honth. rd. הוֹדֵנִי אֵל; Vo. הוֹדֵנִי [which prepares the way for the 2nd pers. in v. 30]; Du. (on account of the Hif. in the otherwise unattested *general* sense of *cast*) הוֹדֵנִי אֵל. הוֹדֵנִי is probable: with its two beats, אֵל might be dispensed with [yet neither הוֹדֵנִי nor הוֹדֵנִי is very likely to have received a double stress. Insert הנה before הוֹדֵנִי (cp. הנה before the 2nd pers. pf. in 4<sup>3</sup> and before the 1st pers. pf. in 13<sup>18</sup> 33<sup>2</sup>, and הן before the 1st pers. pf. in 21<sup>27</sup> 32<sup>11</sup>), or הוֹדֵנִי אֵל before הוֹדֵנִי: cp. 8<sup>30</sup> 36<sup>22</sup>. The loss arose from the eye passing from the ה of הוֹדֵנִי or הנה to that of הוֹדֵנִי].

20b. I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely (31<sup>1</sup> sq. עַל; 37<sup>14</sup> sq. acc.; sq. אֵל, 1 K. 3<sup>21</sup>, Is. 14<sup>16</sup>; sq. ב, Jer. 30<sup>24</sup>) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS & Me. Hi. Bu. Be. עֲמַדָּה, “*thou standest, and lookest (unmoved) at me,*” where, the subj. of both verbs being now the same, *thou standest* does

a little point the way to the meaning of ותחבוק: the thought is also suitable, but some such expression as *and hidest thy face*, or *and lookest away* (cf. 7<sup>19</sup> 10<sup>20</sup>), is still what would be expected. MS<sup>598</sup> ו (et non respicis me) ולא תחבוק בי: so Bi.<sup>1</sup> (Bi.<sup>2</sup> with & omits the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon ותחבוק, it seems best to adopt this reading (with *I stand*): the לא may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading עמדת מהתבונן בי, thou *hast stopped* (Gn. 29<sup>25</sup> מלך מלך) *from* paying attention to me.

21. [תחטמני] & με ἡμαστῆρας = תחטמני.

22. תשנה, Kt.; תשיה, Qrē] תשנה stands for—or, better, is an error for—תשנה or (36<sup>29</sup> 39<sup>7</sup>) תשנה, the *crash* of the storm (as 36<sup>29</sup>),—an accus. either (Di.) of motion (cf. 23 תחטמני) or, better, of the product (see G-K. 117ii), Job representing himself hyperbolically, not merely as vanishing *in*, but as dissipated *into*, the crash of the storm. The Qrē תשיה (see on 5<sup>12</sup>), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing ת, adopts it, reading תשנה, “dissolvest me *ohne Bestand, ohne Halt*” (cf. Θ καὶ ἀπέρριψάς με ἀπὸ σωτηρίας—though this is slender evidence that ὅ was *read*); but this gives תשנה a highly questionable sense (see p. 31 f.). & ἔταξας δέ με ἐν ὀδύναϊς (now 22a; but, as Bi.<sup>2</sup> pointed out, in reality = 22b ξη; Origen, not perceiving this, supplied from Θ wrongly, as 22b καὶ ἀπέρριψάς με ἀπὸ σωτηρίας). & (תחטמני בנשימתו), & (ומסמני בנשימתו); v. ChWb. ii. 564), ו (elisisti me valide) do not recognize either תשיה or (at least distinctly) תשנה, but see in it mostly some word suggesting the idea of *pain* or *weakness* (cf. & תשנה, to be *weak*).

23. [מִן תשיבני] with omission of בי, as Ps. 9<sup>11</sup>, Am. 5<sup>12</sup> al. Du., arguing that to bring *back* to death (where Job has not been before) is an unsuitable idea, reads תשיבני, wilt make me *dwell with* death (*i.e.* in Sheol); but the accus. of place after תשיבני is questionable, nor is the change itself necessary (see on 1<sup>21</sup>).

24. Obviously corrupt. ~~שׁלח~~ has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though  $\text{בְּעֵי}$  cannot mean lit. "in his fall";  $\text{עֵי}$  is a *ruined heap*, Jer. 26<sup>18</sup>, Ps. 79<sup>1</sup> al.;  $\text{לָהֶן}$ , lit. *for these things*, in a neuter sense, cf. on  $\text{בְּהֵם}$ , 22<sup>21</sup>, or  $\text{לָהֶן}$ , Di., as Ru. 1<sup>18</sup> (*Lex.* 1099a), and (Aram.) Dn. 2<sup>6</sup>; but the constr. remains harsh:  $\text{שׁוֹעַ}$ , *cry for help*, cf. Is. 22<sup>5</sup> [if the text be correct],  $\text{וְשׁוֹעַ אֶל־חֹהֵר}$ , Ps. 5<sup>3</sup>  $\text{לִקְוֹל שִׁתִּי}$ ; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (or he, i.e. God) will not stretch out a (hostile) hand; Or do they (his hands) gain riches ( $\text{שִׁתִּי}$ , as 36<sup>19</sup>) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in <sup>a</sup>.  $\text{שִׁלַּח יָד ב'}$ , as 28<sup>9</sup>; but the rendering of <sup>b</sup> is extremely forced.  $\text{בְּעֵי}$  for  $\text{בְּעֵי}$ , and  $\text{לֹא שִׁתִּי}$  for  $\text{לֹא שִׁתִּי}$ , suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (e.g. by Bi. Bu. Du.): "Howbeit, will not one *sinking* stretch out a hand? and in his calamity *will* not one *cry for help*?" Be. objects that  $\text{יָד שִׁלַּח}$  does not, like  $\text{יָד מִשָּׁלַח}$ , mean *stretch out a hand* (for help), but would rather mean *stretch forth a* (helping) *hand*, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.]  $\text{בְּעֵי}$  for  $\text{בְּעֵי}$ , rendering, Have I (reading  $\text{אֶשְׁלַח}$ , but  $\text{שִׁלַּחִי}$  would be better: cp. the pfs. in <sup>25</sup>) not given a (helping) hand to the poor, And (Be., not Wr., reading  $\text{לֹא נִשְׁעַר}$  for  $\text{לֹא שִׁתִּי}$ ) was he not saved (by me) in his calamity?]. Be.'s objection to the use of  $\text{יָד שִׁלַּח}$  in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the poor in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

25.  $\text{[אִם־לֹא וְגו']}$  *Is it that I wept not . . . that my soul grieved not?* (No; I did weep). The interrog.  $\text{אִם}$  expecting the answer *No*, as 6<sup>12</sup> (*Lex.* 506). The force of  $\text{לֹא}$  in <sup>a</sup> extends to <sup>b</sup> as in 28<sup>17</sup>; G-K. 152s. If v. <sup>25</sup> is a misplaced fragment of c. 31, then  $\text{לֹא אִם}$  means as usual *if not*, and its force extends to <sup>b</sup>.]



[קָשָׁה יוֹם] “*unfortunate*, lit. *hard of day*, i.e. one upon whom times are hard (cp. *δυσσημερία*)”—Dr. on 1 S. 1<sup>15</sup>, where *Et* reads יוֹם קָשָׁה (רוח קָשָׁה).]

[עָנָה נֶפֶשׁ] cf. Is. 19<sup>10</sup> נֶפֶשׁ אֲנִי עָנָה. *Et* here and Ru. 1<sup>18</sup> (חַעֲנָה for עָנָה); נֶפֶשׁ עָנָה, *Ber.* 55b, al.

[לִאֲבִיזָה] Du. for אֲבִיזָה, נֶפֶשׁ for נֶפֶשׁ, בָּבִי or בָּבִיזָה, *weeping*, for בָּבִיזָה.]

26. [וְאִיחָלָה] is anomalous for וְ (so, e.g., Jg. 6<sup>9</sup>, 2 S. 1<sup>10</sup>; Dr. § 66 n.; G-K. 49c), which, however, should no doubt be read.

28. [הִלַּכְתִּי] the intensive Pi. (G-K. 52f), as Ps. 38<sup>7</sup> הִלַּכְתִּי קִרְרָה (and often in other connections, as 24<sup>10</sup>).

[בִּלְא חֶמֶד] הִלַּכְתִּי means (go about)—not mourning *mentally*, but *squalid* and *dark* in attire and appearance (cf. on 5<sup>11</sup>): Ew. now refers קִרְרָה to the dark, unkempt skin of a mourner (*quasi sordida vestis*), Del. to the dark colour of the sackcloth worn in mourning, Di. to his “schmutzig trübe Aussehen.” Del. then understands חֶמֶד, בִּלְא חֶמֶד, *without the sun*, as = חֶמֶד אִוֵּר חֶמֶד, of Job's *sunless* (i.e. miserable) condition; Di. renders to go darkened (in appearance, i.e. in skin), *without* (8<sup>11</sup> = *but not by*) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v. 30, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, שָׁחַר). Bu. argues that with הִלַּכְתִּי, קִרְרָה can refer only to the attire, not to the skin; and hence rejects Di.'s explanation, because (as Di. himself had said) if קִרְרָה refers to the dark *attire*, חֶמֶד בִּלְא חֶמֶד would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. חֶמֶד [etymologically] denotes the sun (Is. 24<sup>23</sup> 30<sup>26</sup>, Ca. 6<sup>10</sup>†), not on the side of its *light*, but on that of its *warmth* (Ps. 19<sup>7</sup>), and this might be thought to favour Di.'s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that חֶמֶד בִּלְא חֶמֶד yields an ambiguous and unsatisfactory sense. Of the emendations

proposed, the neatest is Du.'s בְּלֹא נֶחֱמָה, *without comfort* (6<sup>10</sup>), which is very attractive (so Bu.): others are (Voigt) בְּלֹא חֵדָּה, *without joy* (Aram.: also 1 Ch. 16<sup>27</sup>, Neh. 8<sup>10</sup>†), (Be.<sup>K</sup>) בְּלֹא חֲמִידָה = *undesired* (cp. 2 Ch. 21<sup>20</sup>). Θ (*ἀνευ φιμοῦ*, corrupt for *θυμοῦ*) expresses בְּלֹא חֶמֶה (so Σ *ἀθυμῶν*, ΣΥ; 1 MS חֵמָה, and 2 MSS חֶמֶה); but this is evidently unsuited to the context. Still the rendering shows that Θ had the same consonants as ς.

[בְּקָהֶל אֲשֹׁרַע] Du. בְּקָהֶל שְׂעָלִים; but this anticipates v.<sup>29</sup> and gives a bad parallel whether to בְּלֹא חֶמָה (ς), or to Du.'s emendation בְּלֹא נַחֲמָה in \*. Moreover] Du. does not make Job a jackal, or even (as v.<sup>29</sup>) *like* jackals: and if the "assembly of jackals" is (as it must be) to be understood figuratively, why may not ς קָהֶל (of men) be so understood? [Be.<sup>K</sup> rather feebly בְּקָהֶל or בְּקָהֶלִי for בְּקָהֶל.]

28. [אֲשֹׁרַע] the impf. has almost the force of a final clause [—*crying* or *to cry*]; cf. 16<sup>8</sup> 24<sup>14</sup> (Dr. 163; G-K. 120c, 156e) [with the notes there: cp., further, Ps. 88<sup>11</sup> 102<sup>14</sup> both, as here, after קָם].

קָמָתִי not קָמָה [and consequently not בְּקָהֶל, but בְּקָמָה]: see Del.

30. [מַעֲלִי] frequent, as v.<sup>17</sup>.—Θ *μεγάλως*.

[חֲרָדָה] from חָרַד (cf. Ps. 102<sup>4</sup> נִחְרָד כְּמוֹדִי בְּחָרָד): עָצָם, fem., as 19<sup>20</sup>, Ps. 102<sup>6</sup> (עָצָם לְבָשָׁר).

## CHAPTER XXXI.

1. [ומה] *how, then, . . . ?* Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as *Who . . . ? = no one*, or *Where . . . ? = nowhere*); and in Arab. لا (= מה) has become an ordinary negative. Cf. Ca. 8<sup>4</sup> (after השבעתי אתכם) מִהֲתַעֲרֹר (for which the || 2<sup>7</sup> has אִם־תַּעֲרֹר); and see *Lex.* p. 553b. Du. מִהֲתַבּוֹן: correct Hebrew, but prosaic.

2. [חלק אלה] the gen. is subjective: the lot which God allots; elsewhere after חלק it is objective (Ehrlich): the lot which is allotted to some one; so, *e.g.*, 20<sup>20</sup>, Dt. 32<sup>9</sup>, and especially c. 27<sup>12</sup>. So with נחלת, subjective gen., ct. 27<sup>12</sup> (objective), but cp. Ps. 127<sup>3</sup> נחלת יהוה בנים.]

[ממרומים . . . ממעל] 3<sup>4</sup> n.]

3. [לעל] Grimme, *m. c.* לעלִים.—Ley, Du. נבֹל, *m. c.* after לעלִ.

נָכַר Ob. 12 [נָכַר].

5. [שוא] Bi.<sup>1</sup> Ley, *m. c.* אנשי שוא (cp. עם א' רשע, 34<sup>8</sup>); 2 MSS Bi.<sup>2</sup> Grimme סתי שוא (11<sup>11</sup>): but the || has the abstract מרמה.

[והרחש] an anomalous punctuation for וְהָרַחַשׁ (from רָחַשׁ), which no doubt should be read (G-K. 72 ff.). וְהָרַחַשׁ could only come normally from הָרַחַשׁ, to *be silent*. Cf. וְהָעֵט, 1 S. 15<sup>19</sup>, which should be וְהָעֵט (from עָט).

[על] for אל: *Lex.* 41a.]

6. [ישקלני] indef. subj.: G-K. 144d; but Di. treats אלם in <sup>b</sup> as the subj. of \* also, it being first mentioned in <sup>b</sup> for rhythmical reasons.]

7. [מְנַדְדוֹר] Rd. מְנַדְדוֹר or מְנִי יֶרֶךְ, as “מְנִי [6<sup>16</sup> n.] in Job occurs only here before the art. or a toneless syll.” (Bu.).

[מאום] with quiescent א (G-K. 23c), for the normal מֵאֵם

(11<sup>15</sup>), as Dn 1<sup>4</sup>†. 1 MS and the Orient. Kt., מְאִימָה, *anything*. מְאִימָה (מְאִימָה), need not have read מְאִימָה, but may have only taken מְאִימָה as = מְאִימָה. If the reading is correct, מְאִימָה would seem to be the original form (Kö. ii. 146); but no √ מְאִי is known.

8. יִשְׂרָשֵׁוּ Be.<sup>K</sup> יִרָשֵׁוּ (from יָרַשׁ), *are impoverished*,—taking יִרָשֵׁוּ in its usual sense of *offspring* [5<sup>25</sup> 21<sup>8</sup> 27<sup>14</sup>]. Needless: see Is. 42<sup>5</sup> (הָאֶרֶץ וְהָאֲנָשִׁים); [and note the parallelism here, *let me sow*. Though, perhaps, if the *produce of Job's fields* was intended, we should read יִרָשֵׁוּ; this yields a better rhythm, and יָרַשׁ may easily have been lost through haplography. This is preferable to inserting כָּל before יִרָשֵׁוּ, or, on the ground of לִפְנֵי in Ec's paraphrase, adding בְּאֶרֶץ—Be.<sup>T</sup> (only tentatively)].

9. מֵעַל מִשְׁחָה [עַל *on account of* (as, e.g., Gn. 21<sup>12</sup>, Dt. 24<sup>16</sup>, Ps. 44<sup>22</sup>; *Lex.* 754a), unless מֵעַל is here used for מֵעַל (v. 5 n.), in which case *unto* (RV.); cp. the probably dependent passage Ecclus. 9<sup>9</sup> מֵעַל לְבֶן (? 1. מִתְּחִלָּה. מִן חֲמִשָּׁה (married woman, wife, (as, e.g., Pr. 6<sup>30</sup>, Lev. 18<sup>8</sup> (*Lex.* 61a)) as the parallel here indicates].

עַל-פֶּתַח [by, or about, the door of; not at the door of, i.e. immediately in front of, or in the doorway, which is regularly expressed by the acc. פֶּתַח with following gen. (so, e.g., Gn. 19<sup>11</sup> 43<sup>10</sup>, Ex. 29<sup>42</sup> 33<sup>8</sup> 38<sup>8</sup>, Lv. 1<sup>5</sup> 8<sup>25</sup>, Nu. 6<sup>18</sup>, Jg. 4<sup>30</sup> 19<sup>27</sup>), or more rarely by לְפֶתַח (Gn. 4<sup>7</sup>, Nu. 11<sup>10</sup>, Pr. 9<sup>14</sup>), or בְּפֶתַח (1 K. 4<sup>15</sup>, Ezk. 11<sup>1</sup>); cp. עַל-שַׁעַר צְדִיק (Pr. 14<sup>10</sup>), the wicked (hang) about the gates of the righteous (as suppliants). Ehrlich has no ground, therefore, for his improbable suggestion that the line means lay in wait for the door (i.e. the wife) of my neighbour].

10. תִּפְתָּח Hfm. (with a ?) תִּפְתָּח (*sensu obsceno*): “perhaps better,” Bu. Be. But the thought is sufficiently expressed in ב. [On the other hand, if ב expresses this sense—and the principle that punishment should be of like kind with the sin is in favour of this—parallelism favours giving to א the same sense. Ehrlich, thinking even ב too coarse, assimilates ב to א by reading יִכְרֹךְ סְחָרִים (cp. 40<sup>30</sup>) for יִכְרֹךְ אַחֲרָיו, thereby getting rid of אַחֲרָיו in ב after אַחֲרָיו in א.]

אֲחֵרִין see on 24<sup>22</sup> (חֵרִין).

II. **הוא . . . דוּחַ** *that* (in a neuter sense), referring to the crime of <sup>9</sup>, **וְהוּא** referring to **זֶה** in <sup>8</sup>. "The Qrè each time needlessly assimilates the pron. to the pred." (Di.): cf. G-K. 145<sup>w</sup>, n. 3. <sup>11a</sup> is short: so Ley would prefix **הַזֶּה** or **זֶה** to **זֶה**, Du. would read **וְזֶה** after **זֶה**; but (Bu.) the short emphatic line may be intentional.

**עֵץ פְּלִילִים** grammatically impossible. A "Mass. compromise" (Di.) between **עֵץ פְּלִילִים** and (v. <sup>28</sup>) **עֵץ פְּלִילִי**, one or other of which must, of course, be read here. Me. Hi. Sgf. Bi. Di. read **עֵץ פְּלִילִים** (Del. defends **עֵץ**, as intended to guard against the immediate reference of **עֵץ** to **פְּלִילִים**, as though these were the doers of the deed): Bu. Be. Du. read **עֵץ פְּלִילִי** (so c. 20 MSS), as supported by <sup>28</sup>.

12. **כִּי אִשׁ הוּא תוֹר'** [G-K. 155<sup>f</sup>.].

**וּבבֹל תבאֲתִי תִשְׁרֹשׁ** [if the text be right the **ב** is best explained not partitively as in 21<sup>28</sup>, but as introducing the obj. regarded as the means or instrument of the action: cp. 16<sup>4</sup> n.; Del. compares **ב** in *ḥara'a bi-sumari*, he has read the suras (of the Koran). But the vb. **תִּשְׁרֹשׁ** is suspect here, partly because it does not naturally go with the subj. **אִשׁ**, partly because it occurs so soon again after v. <sup>8</sup>: hence Du. **תִּשְׁרֹף**.]

13. No doubt the athnah should stand at **עֲבָרִי**, the second gen. (cf. G-K. 128<sup>a</sup>) to **מִשְׁעָם** being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read **רִיבָה** for **רִיבָה**.]

14. **וְיָמָה** Dr. § 124.

**יָקָם** (*ἐὰν ἔτασεν μου ποιῆται*) & **יָקָם**; so Be. But this (Bu.) "is too strong: God's rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 3<sup>9</sup> al.)."

15. **רִיבָנִי** the sense requires the sf. of 1st pl. (**יָנִי**), which must accordingly be read (G-K. 58<sup>l</sup>): [Ehrlich **ה**- in reference to **אֲמַחֲוִי** in <sup>18</sup>]; **וְיָבִנֵנּוּ** as it stands must be Qal; but **בָּנָה** (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to *be*, weakened from to *be established* or to

*subsist*, show, would, if it were in use, be intrans. : a contraction from *יְבוֹנְנִי* is contrary to Heb. analogy ; cp. 41<sup>2</sup>, Is. 64<sup>2</sup>, Jb. 17<sup>4</sup> [where similar errors seem to occur] : see G-K. 72cc ; *יְבוֹנְנִי* must therefore be read *יְכִינִי* is less suitable : see, for the Pol., in a similar connection, Dt. 32<sup>2</sup>, Ps. 119<sup>73</sup>).

[*בְּרַחֵם אֶחָד*] *פ* rightly allows *אֶחָד*, One (and the same God), to be the subj. (so *℣* Jer. al.) ; *Ἐν ᾧ ἡ αὐτὴ κοίλη*, *Σ* (Symm. *ἐν ὁμοίᾳ τρόπῳ*) = *אֶחָד* ; so Geiger (Del.), Ehrlich, Del. appealing to Gn. 41<sup>36</sup>, for *אֶחָד* used of similarity not identity.]

16. [*מִחוּפֵּץ דָּלִים*] constr. as Nu. 24<sup>11</sup> *יְסַבֵּד י' סַבֵּד*, Qo. 2<sup>10</sup> ; or *מ* partitive (as Nu. 11<sup>17</sup>, Ps. 137<sup>3</sup> ; *Lex.* 580b) is also possible, idiomatic, and perhaps right.

18. *אֶנְחִנָּה . . . גְּדֻלָּתִי* [*גְּדֻלָּתִי* *פ*] is to be explained by G-K. 117x (the suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. 7<sup>5</sup> [*צִמְחָנִי*] : [so Ibn Ezra = *עָמִי*]). But the constr. is harsh : and perhaps [if the meaning of *פ* is to be retained] *אֶנְחִלָּתִי* (Grä. Grimme, Bu.) should be read ; and, further, since the reference to the widow is not very natural, *אֶנְחִנָּה* may be an error for *אֶנְחִנָּה* (the suffix referring to the orphan) ; and the hyperbolical *מִכֶּמֶן אִמִּי* could be removed by reading *אִמִּי* *סִב*. [But it is easier and yields a more satisfactory sense than *פ* (see exegetical n.) to point *גְּדֻלָּתִי* (*℣* *אֶסְנִיאִי* : cp. Rabbinic *Comm.* (ed. Wright and Hirsch) (סַנְעוּרִי גְדֻלָּתִי הָק' כְּאִילוּ הוּא אֲבִי וְלִכְךָ חִייתִי גַם אֲנִי מְטִיב לְאַחֵרִים כְּמוֹתִי, and to read *יִנְחִנִּי* (or *נִחִנִּי*—Me. Bi.<sup>1</sup> Du. Oo. Be.<sup>K</sup> Vo.). *Ἐ* (and so Bi.<sup>2</sup>) omits the entire v. ; *Θ ὅτι ἐκ νεότητός μου ἐξέτρεφον* (גְּדֻלָּתִי) *ὡς πατήρ, καὶ ἐκ γαστρός μητρός μου ἀνέχθησα* : *℣* Quia ab infantia mea crevit mecum miseratio (= *בְּאִמִּי*), et de utero matris meæ egressa est mecum.]

20. *לֹא* [*אִם לֹא*] Du. *לֹא*.

[*יִתְחַמֵּם*] the pausal form (G-K. 54b).

21. *עַל יְתוֹם* [*so* *Ἐ* *פ*, but] the *יְתוֹם* has been mentioned in 17 : so Du.'s *עֲלִיתָם* [resolution of *פ*] (*so* Be.<sup>K</sup> : cf. 6<sup>27</sup>) may be right (Grä., before Du., had already proposed *חַם* for *יְתוֹם*).

22. [*מִשְׁכָּמָהּ*] the sf. of the 3d fem. sg. pronounced lightly,

and the peculiarity protected by *Raphè* (G-K. 91e, where other examples are cited. So קָנָה<sup>b</sup>, for קָנָה from קָנָה).

אֲזַרְעִי] the form אֲזַרְעִי, as Jer. 32<sup>a</sup> †.

קָנָה] [commonly meaning *the* (hollow tube of the) *reed* (so also Assy. *kanu*) occurs here only in the transferred sense of the hollow of the *socket* or *joint* into which the arm fits].

23. כִּי פָחַד אֱלֹהֵי אִיד אֵל (1) Di. and most, For a terror coming (אֵל, not ל) unto me was the calamity (*i.e.* retribution; cf. v.<sup>8</sup>) of God; (2) Hi. Del. (guided by Jer. 21<sup>b</sup> וְלֹא פָחַדְתִּי אֵלֶיךָ, "and (the fact that) my terror (reached) not unto thee"), For terror (would come) unto me, (even) the calamity of God (אִיד אֵל, a "permutative" of אֵל פָּחַד and (Del.) "יָיָא = אֵל" ("יָיָא" = אֵל)). Of these (1) is best: in (2) the ellipse of "would come" is awkward, nor does Jer. 21<sup>b</sup> fix the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be.<sup>k</sup> Bu.) כִּי פָחַד אֵל יֵאָחֶזֶק לִי, For the terror of God would come unto me; a transcriber of יֵאָחֶזֶק wrote the Aram. form יֵאָחֶזֶק (cf. Dt. 33<sup>a</sup>, Is. 21<sup>18</sup>), and the change of לִי יֵאָחֶזֶק to אֵל אִיד אֵל would be easy; cf. 3<sup>25</sup> כִּי פָחַדְתִּי וְאֵחִינִי (with || שְׁמִיתִי). But פָּחַד, as rendered by Di., is not necessarily incorrect. [But neither פָּחַד nor the emendation gives a very good parallel to <sup>b</sup>, and אִיד אֵל look like corrupt variants of אֵל פָּחַד: possibly the original third word of the line (עֲזָרָתִי ?) has fallen out.]

24. מִבְּמַחְדֵּי] with *d. f. implic.*; G-K. 95pp.

25. כְּבִיר] cf. 8<sup>a</sup> n.

26. יִקָּר הֹלֵךְ] lit. moving along, as a glorious one; Bu. as a *jewel* (accus. of state, as 19<sup>25</sup>, עָרוֹם 24<sup>7.10</sup> 27<sup>19</sup>, Ru. 1<sup>a</sup> al.; G-K. 118a). יִקָּר, in its Aram. sense of *glorious*: cf. יִקָּרֵר = נִכְבָּד, Dt. 28<sup>58</sup>, Is. 23<sup>8</sup>; יִקָּר, יָכָר = נְכוֹד, Ps. 8<sup>8</sup> 24<sup>8</sup> al. (cf. יִקָּר in Heb. = *glory, beauty*).

27. וְיִשָּׁתָּה] [so pointed in פָּחַד], Qal, as Dt. 11<sup>16</sup> [פָּחַד]: above, v.<sup>9</sup> (נִשְׁתָּחָה), and Jer. 20<sup>7</sup> (וְיִשָּׁתָּה), the Nif.

28. עַן פִּלְלִי] cf. on v.<sup>11</sup>.

יִכְחַשְׁתִּי] for then *I should have* lied to: G-K. 106p.

29. וְהִדְתִּי עֲרֹתִי] The pf. with *waw* consec. (carrying on, in

a frequentative sense, אָמַם אִשְׁמָה) with the tone held back on account of the disj. acc. (Dr. 104, 113 β). Similarly Ps. 19<sup>14</sup> 28<sup>1</sup> וְהִשְׁלַח . . . מִן הַחֹשֶׁה, Pr. 23<sup>8</sup> 30<sup>9b</sup>. ט (וּבְבֵית) suggests וְהִרְעִיחֵנִי, —or, better, וְהִרְעִיעֵנִי (Ps. 60<sup>10</sup> 65<sup>14</sup>), which might be right.

30. נָתַתִּי לַחֹטָא חֲכִי = *permitted it to sin*: cf. Gn. 20<sup>6</sup>, Ex. 3<sup>19</sup> al. (G-K. 157δ, n.).

31. לֹא נִשְׂבַּע is the Nif. ptc. : the ptc. negatived by לֹא, as Jer. 2<sup>8</sup> 18<sup>15</sup> (not Is. 62<sup>12</sup>, cited by Del. by an oversight): Dr. 162 n., *Lex.* s.v. לֹא 2b (p. 519δ). Du., thinking the thought of the text expressed too hyperbolically, omits יִתֵּן: Who is there unsatisfied with his flesh? נִשְׂבַּע is then, of course, the Nif. *perf.* in pause. [If the text be retained, cp. the use of יִתֵּן מִי in 14<sup>4</sup>. The Nif. of שָׂבַע occurs only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feeblar, even if it were not ruled out by the fact that the men of Job's household enjoyed, and did not need to long for, this festal food. Ehrlich also takes נִשְׂבַּע as 1st impf. *Qal* pausal form; but his view of the text rests on a peculiar and in some respects a very improbable treatment of other details: מַחֵי אֲהָלֵי are the *unworthy* members of Job's household; the suffix in שָׂבַע מִבָּשָׂר refers to the מִשְׁנֵי of v.<sup>29</sup> (cp. the fig. use of מִבָּשָׂר in 19<sup>22</sup>); not to be satisfied with any one's flesh means not to be able to take vengeance enough on him. Bi. taking נִשְׂבַּע in the same sense, omitting לֹא in both lines (cp. ט) and reading בָּשָׂר for 'מִב', obtains easy Hebrew, but in view of <sup>22</sup> a less probable meaning: Job's *servants* (ט his *maid-servants*, as though reading אֲמָתָיו for אֲהָלֵי) never complained of not having enough to eat.]

32. לֹא יָרַח] Rd. with ט (παρελθόντι), 'A (ὑδοιπόρῳ), ⚭ (ἰνῶν), ט (viatori), ט (לאכמניא, ξένος), Ol. Bi. Di. Bu. etc. לֹא יָרַח || נָר, as Jer. 14<sup>8</sup>].

33. כְּאָדָם (1) as *Adam* (ט EVV. Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) as (ordinary) *men* (Ew. Di. Dav. RVm.: cf. Ps. 82<sup>7</sup> אֲנִי כְּאָדָם חַמּוֹתָן; also Hos. 6<sup>7</sup> בְּרִית עֲבָרָה כְּאָדָם, where, however, the constr. may be, as men who have transgressed a



covenant); (3) Du. Be.<sup>K</sup> (with ?) בָּאֲדָמִים, *among men*; (4) Grā. Bu. מִן הָאָדָם [Ehrlich אֲדָמָה, a parenthesis, but Is. 26<sup>11</sup> is very precarious support for such a parenthesis].

[לְמַחְסוֹן] *in hiding* (G-K. 1140).

בְּחִיבָה, as in the *Palest. Targum*, as Pr. 5<sup>30</sup>, Ex. 4<sup>6</sup>, Ps-J.

34. כִּי gives the reason for the hypothetical action בְּחִיבָה, which, as a fact, did not take place: "If I have covered . . . ; Because I dreaded the great multitude, and (because) the contempt of families terrified me, So that (*lit.* and so) I kept silence, not going out of the door"; י in אֲדָמָה continuing the description of the hypothetical series of events, which did not take place (cf. Gn. 31<sup>27</sup>, Jer. 20<sup>17</sup>; Dr. 74).

[אֶעֱרֹךְ] עָרָה, to *dread*, as Dt. 1<sup>29</sup> 7<sup>21</sup> al.; in this sense, only here with an accus. (in another sense, it occurs so c. 13<sup>25</sup>).

[רַבָּה] rd. רַב (Albrecht, *ZAW*, 1895, p. 318; Bu.): חֶסֶד is elsewhere always masc.

[לֹא מֵצָא פֶתַח] the synchronistic (frequent.) impf.; see on 16<sup>8</sup>. In English one may render in such cases by a ptc., "not going out," etc.

35-37. [In addition to various proposed translations of the existing text or emendations noticed in the exegetical notes or in the notes that follow, a brief reference may be made to some others, not that they should be accepted, but as evidence of the ambiguities of the passage, and perhaps as containing now and again fruitful suggestions in further study of what must be regarded as the unsolved problems of text and exegesis. Ehrlich reads in <sup>25</sup> יַעֲנֵנִי for יַעֲנֵנִי, referring the suffix to וְהִי and treating סִפְּרָה as a second obj. of the vb. in יַעֲנֵנִי; in <sup>26</sup> אֶעֱרֹךְ for אֶעֱרֹךְ; in <sup>27</sup> he treats אֲנִידֵנִי as a denom. of נִידֵנִי, and then strikes out <sup>27b</sup> as a gloss on אֲנִידֵנִי: סִפְּרָה עָרָה is treated as adverbial acc. = wherever I go. Richter inserts before <sup>28a</sup> מִי יִתֵּן בְּחֹן אָזִי = Oh that I had one to test me, and the book that my accuser has written; and in <sup>28b</sup> reads עֲטַרְתָּ לִּי for עֲטַרְתָּ = I would put on him a wreath as crown.]

35a. The double לִי does not read well: 6 MSS, and perhaps Θ (τῆς δόξης ἀκούοντά μου;) X omit (1) לִי; but (2) לִי would

תוּ ut desiderium  
 meam (audiat Onnipotens). & renders the whole line  
 χεῖρα δὲ κυρίου ἐπ' αὐτὴν ἐδόξασεν (cp. Che. in *EBi.* 2479,  
 (וישח דו על שניו). None of these, it will be observed, recognizes  
 the meaning *Taw* or *mark*. What & *read* is not clear; & may  
 have already had the reading of מ, and ט (whence ט EV.)  
 hardly justifies us in assuming a reading תאוּ (Be.<sup>T</sup>); ו may  
 have been treated as = תאוּ (cp. Ibn Ezra, וסר אלף, תאוּ),  
 and this taken as a masc. form equivalent in meaning to תאוּהוּ.  
 The question remains whether תאוּי may be conjecturally  
 restored; תאוּי would give a parallel term to מִי יוֹן <sup>a</sup>, and  
 so <sup>a</sup> and <sup>b</sup> would become complete parallels; but תאוּי is  
 perhaps a rather heavy parallel to מִי יוֹן. Ibn Ezra already  
 connected ו here with the word as used in Ezk. o<sup>4</sup>].

the sf. referring not to רִיב, but to the compound idea, אִישׁ רִיב; cf. Is. 41<sup>11b</sup>, אִישׁ יִרְיָהּ, also 50<sup>8</sup> אִישׁ מִצְדִּיק; (G-K. 135n). [The phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in רִיב, e.g. Ex. 23<sup>6</sup>, Dt. 21<sup>5</sup>), Jg. 12<sup>2</sup>. The meaning, the man who strives on my behalf, my advocate (שׂוֹרֵר בְּשָׁבְלִי, Ibn Ezra), is indefensible: this would require רַב רִיב (cp. e.g. Mic. 7<sup>9</sup>, Pr. 23<sup>11</sup>). *U* ipse qui iudicat; לְ (transposing) אֶבְרָהָם.]

עֲטֻרָת] the pl. may be right, as referring to the several tiers of the crown; but perhaps עֲטָרָה (Be.<sup>K</sup>) or עֲטָרָה (Du.) should be read.

אָקראַבט I would *bring it near* (Is. 41<sup>21</sup> קָרַבוּ רִיבֵיכֶם), *present*



(Ru. 4<sup>18</sup>); and this would give an excellent parallel, *if* בעליה could mean the labourers on Job's farms (Y, Honth.); but this is improbable. Unless בעליה be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

† באשד [seems to be more general than באשים, Is. 5<sup>2</sup> 4 †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. באש, הבאיש weeds)].

## CHAPTER XXXII.

1. [האלה] MS <sup>Km. 76</sup> om.; cp. v.<sup>5</sup>. On & see exegetical n. [בעיניו] MS <sup>Km. 248</sup> בעיניהם; so &: cp. Σ ἐπ' αὐτῶν, Geiger, *Urschrift*, 332f. But "he *had become* (during the course of the debate) righteous in *their* eyes," would have required חיה rather than הוא; cp. e.g. Gn. 27<sup>22</sup>.

2. [בְּרִכָּאֵל] & Βαραχμηλ. Olsh. (277<sup>5</sup>) treats the verbal element as imp<sup>v</sup>. (but see *HPN* 221): Bless, O God. Yet, as probably in Phoen. ברבעל, Palm. בל ברך, the verbal element may be pf.: if ברנח = יברנח (*HPN* 216 n.), it might even be impf. (Du.).

31<sup>24</sup> (Hoffm.). [הבחי ממשפחת רם] cp. מִשְׁפַּחַת יִחְזִי וְאֵדָם. For רם & has Παμ (Παμα, Αραμ), τῆς Αὐσείδος χώρας, Σ Συρίας, א אברהם, ז זלם.

[צִדְקָן] to *prove*, or *consider* (some one) *to be in the right* is expressed here, as in 33<sup>22</sup> (H), Jer. 3<sup>11</sup> (H), Ezk. 16<sup>51</sup> (H), by the Piel, but in 27<sup>5</sup> by the Hif.

מן מאלהים rather than as Jer. 3<sup>11</sup> (cp. c. 40<sup>8</sup>); & before as 4<sup>17</sup>, but less suitably to the present context.

3. [מענה] v.<sup>5</sup>: *answer* is expressed by חשבה in 21<sup>24</sup>, and also 34<sup>26</sup> (Elihu), or, substantially, by מלץ in 8<sup>10</sup>, and also 33<sup>22</sup> 36<sup>2</sup>, מלחי in 13<sup>17</sup>, ענני in 23<sup>5</sup>.

[וירשיעו את איוב] either (1) *and (yet) condemned Job*, waw conv. as, e.g., 2 S. 19<sup>20</sup> (Dr. §§ 74, 79); or (2) *and (therefore) condemned not Job*, the force of the לא extending from מצאו to the following vb. with waw conv. as in 3<sup>10</sup> (n.). If לא מצאו means *they (now) found no (further) answer* (cp. v.<sup>5</sup>), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if εὐσεβῆ(ν) in <sup>A</sup> <sup>HP</sup> <sup>H</sup> (εὐσεβῆ(ν) <sup>H</sup> <sup>HP</sup> <sup>A</sup>) in <sup>A</sup> <sup>HP</sup> <sup>H</sup> (εὐσεβῆ(ν) <sup>H</sup> <sup>HP</sup> <sup>A</sup>)

were the true reading of  $\text{ע}$  (not  $\alpha\sigma\epsilon\beta\eta$  of most MSS), and this pointed to  $\text{וירשעו}$  instead of  $\text{וירשעו}$ . According to a Jewish tradition ( $\text{חקן סופרים}$ )  $\text{איוב}$  is a correction for  $\text{אלהים}$ , and the original text ran: *because they found no answer (to Job), and so condemned God.*

4.  $\text{וואלדווא חכה את איוב בדברים}$  awkward even for the poor style of these vv. Hos. 6<sup>9</sup> is a precarious parallel for חכה (usually construed with  $\text{ל}$ ) with the acc. It is questionable whether  $\text{ע}$ 's  $\text{\iota\pi\acute{\epsilon}\mu\epsilon\iota\omega\epsilon\nu\ \delta\omicron\upsilon\nu\alpha\iota\ \alpha\pi\omicron\delta\acute{\alpha}\kappa\rho\iota\sigma\iota\nu\ 'I\omega\beta}$  is more than a paraphrase of  $\text{ע}$ ; the similar rendering of RV., "Waited to speak unto Job," is certainly a paraphrase; Du., however, at the suggestion of  $\text{ע}$ , inclines to insert  $\text{לחשיב}$  before  $\text{אחאיוב}$ : most, following Wr., read  $\text{איוב את איוב בדברים}$ : (waited) *while, or so long as, they spoke with Job.* Ehrlich, also reading and pointing  $\text{בדברים}$ , but not transposing: (waited) *with, or beside, Job while they spoke.* Hi. inserts  $\text{רע}$  between  $\text{אח}$  and  $\text{איוב}$ . For חכה  $\text{ע}$  has  $\text{\epsilon\pi\lambda\eta\kappa\varsigma}$  (=  $\text{חכה}$ ), and  $\text{ע}$  ( $\text{חכה}$ ): both unsuitable in the context.

6.  $\text{וואמך}$  see 3<sup>n</sup>.

$\text{לימים}$  cf. on 30<sup>1</sup>. The addition is not otiose, and, here, needed for the rhythm (cf. 15<sup>10</sup>  $\text{כביר מאבך ימים}$ ).

$\text{נלכם ישישים}$  see 12<sup>12</sup> n. Du. *m. c.* inserts, after  $\text{ישישים}$  (which might rather easily have dropped out before  $\text{על כן}$ ).

$\text{וחלת}$  either [(1) *I held back* (RV. Bu.), the root being  $\text{חל} = \text{חל} = \text{חל}$ , to *withdraw*, which occurs in Heb. only in the phrases  $\text{וחלי עפר}$ , Dt. 32<sup>24</sup>,  $\text{ו' ארץ}$ , Mic. 7<sup>17</sup>, used of reptiles that "crawl away to hide themselves under stones, plants," etc. (Dr. Deut., *ad loc.*); or, more probably, (2) *I was in dread* (Hi. Du.) from  $\text{חל} = \text{חל} = \text{חל}$ ; this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him  $\text{עמך ואנה אחזקך כן כל מלכא}$  . . . *am with thee*, etc., and is common in later Aramaic with the regular substitution of  $\text{d}$  for the  $\text{s}$  of old Aramaic. In Arabic the same root survives in  $\text{دَحَل}$ , *blood-revenge*; see Nö. in ZDMG xl. 741, liv. 163.  $\text{ע}$ , guessing,  $\text{\eta\sigma\acute{\upsilon}\chi\alpha\sigma\alpha}$ ].

מְחֹלָתָהּ אֲרָמ. for חֲנִיד v. 10. 17 (as here with חֲנִיד), 15<sup>17</sup> 36<sup>2</sup>, Ps. 19<sup>2</sup> †; cf. the subst. אֲרָחִי, 13<sup>17</sup> (n.).

רָעִי (masc. of רָעָה or רָעָה) v. 10. 17 36<sup>2</sup> 4 (רָעָה) 37<sup>16</sup> (רָעִים) †.

אֲתָנֶכָּה [For the double acc. after חֲח, cp. the similar construction with חֲנִיד in 26<sup>4</sup>; but see n.]. Bu. Be., perhaps, אֲתָנֶכָּה.

7. יִדְעֶנּוּ the pl. by attraction, as 15<sup>30</sup>. [Read defectively (ידעו) by &, and treated as Qal: the || favours &].

8. אֲכֵן a strong asseverative, often used to introduce emphatically the statement of a *fact*, after what had been, mistakenly "said" or thought (Zeph. 3<sup>7</sup>, Jer. 3<sup>30</sup> 8<sup>8</sup>, Is. 49<sup>4</sup> 53<sup>4</sup>, Ps. 31<sup>28</sup> 82<sup>7</sup>; *Lex.* 386). [Here only in Job.]

רוּחַ הוּא בְּאִנּוּשׁ וְנִשְׁמַת שְׂדֵי תְבִינִים [The syntax of the v. is best explained as follows: רוּחַ is pred., תְבִינִים, a noun sentence, is the subj., and הוּא is an anticipation of the subject, as is הוּא in La. 1<sup>18</sup>, חֲנָה in Is. 51<sup>19</sup>, חֲח in Pr. 30<sup>34</sup> (cp. Dr. § 201 (1)). The pred. רוּחַ is doubly qualified: it is the רוּחַ of the Almighty, and it is that רוּחַ entering into (ב), or imparted to, man; in prose these two qualifications would stand in a single clause רוּחַ שְׂדֵי בְּאִנּוּשׁ, but the requirements of parallelism and rhythm call for two parallel terms (רוּחַ and נִשְׁמָה), and distribute the qualifying clauses between the two lines. To insert אַל after רוּחַ (Bi. Bu.), cp. 33<sup>4</sup> אַל, and πνεῦμα θεοῦ (Σ here) rhythmically overloads the line; to substitute אַל for הוּא would make line \* an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. "there is a spirit in man"; though syntactically this is possible. Du., dissatisfied with all explanations of אַל, proposes חֲחִיר אֲנִישׁ for בְּאִנּוּשׁ, and renders: the Spirit (viz. of God) enlightens man].

9. לֹא רַבִּים can mean naturally only "not many," or, less obviously, "not great men" (EVV.). Di. Hi. De. take *grandes* in the sense of *grandævi*, but it is doubtful whether רַב, —and especially רַבִּים, —standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of צָעִיר in Gn. 25<sup>28</sup> וְרַב יַעֲבֹד צָעִיר (but Bu. even here would render, *the greater*); Bu. Be.<sup>T</sup> לֹא עֲלִיּוֹת (15<sup>19</sup>), a neat change, & πολυχρόνιοι, & ἡλικίᾳ, & ὕ longævi, whence

Ley לא רַב יָסִים, Du. Be.<sup>T</sup>, better, לא רַב יָסִים (note §; and cf. <sup>7</sup> שָׁנִים).

10-17. [Vv. <sup>12</sup> <sup>15</sup> <sup>16</sup> <sup>17</sup> (except for a fragment, see below) and the words עַד תִּזְכְּרוּן מִלֵּךְ in <sup>11</sup> are absent from  $\mathfrak{A}^1$ , and were absent from the original text of  $\mathfrak{C}$ , their place being subsequently supplied from  $\Theta$ . But this, as Be. points out, does not justify the inference (Bi.) that <sup>15-17</sup> (Hatch omits <sup>11-17</sup>) were absent from the original text of  $\mathfrak{A}$ ; on the other hand,  $\pi\alpha\lambda\lambda\omega\lambda\lambda\iota\sigma\omega$ , at the beginning of <sup>18</sup> =  $\gamma\epsilon$  in <sup>16b</sup> +  $\alpha\epsilon\eta\eta\alpha$  in <sup>17a</sup>, and represents an abbreviation by  $\mathfrak{C}$  of a text that need not have been very different from the existing text of  $\mathfrak{A}$ . Even if this text is in some disorder,  $\mathfrak{C}$  is of little use as a guide to reaching a more primitive text. V.<sup>10b</sup> is repeated at <sup>17b</sup>, and in <sup>17</sup> forms an exact formal parallel to <sup>17a</sup>; so that if the repetition is not original, it may be <sup>10b</sup> rather than <sup>17b</sup> that is intrusive. Of proposed reconstructions Du.'s would be preferable to Bu.'s, if either were needed: Du. omits v.<sup>10</sup> (except לֵבָן) and reads the rest in the order <sup>9</sup>, לֵבָן of <sup>10</sup> + <sup>15</sup>, <sup>16</sup> <sup>17</sup> <sup>11a</sup> <sup>b</sup> <sup>12a</sup> <sup>11c</sup> <sup>12b</sup> <sup>c</sup> <sup>13</sup> <sup>14</sup> <sup>18</sup>; Bu. omits <sup>11</sup> <sup>12</sup> <sup>15-17</sup>, and reads the remainder in the order <sup>9</sup> <sup>13</sup> <sup>14</sup> <sup>10</sup>. Bu. treats <sup>11</sup> and <sup>12</sup> as tristichs, as which they would stand apart from the surrounding distichs; <sup>11</sup> might well be a tristich, <sup>12</sup> less naturally; at the same time, even when transposed (as by Du.), <sup>12a</sup> <sup>11c</sup> do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

10. [שמעה] 2 MSS,  $\mathfrak{C}\mathfrak{S}\mathfrak{Y}$  שמע: so Hi. Bu. Be.<sup>T</sup>. This agrees with the fact that Elihu is here addressing the friends (vv. <sup>6</sup> <sup>11</sup> <sup>12</sup>): still Di. (though he allows that this "im Grunde besser passt") points out that he has Job distinctly in mind (cf. <sup>33</sup><sup>1</sup>), that it is "at least not impossible" that at the end of a paragraph he might invite him particularly to attend, and that the correction of שמעה into שמע is easier to understand than the opposite change.

אף] frequent in Elihu (Bu.); [see <sup>34</sup><sup>12</sup> <sup>17</sup> <sup>35</sup><sup>14</sup> <sup>36</sup><sup>16</sup> <sup>37</sup><sup>1</sup> <sup>11</sup>].

II. הוֹחֵלְתִּי] the Hif. also v.<sup>16</sup>: elsewhere in the book the Pi. הֵחֵל.



[אָזין] contracted from אָזִין which is read by 5 MSS <sup>Km.</sup>; cf. רָאָל, Nu. 11<sup>28</sup> (G-K. 682).

עַר different from אָ or ל, and implying not listening to something *present*, but (Bu.) "listening eagerly for something *expected*": I listened *even unto* your reasons, *until* your reasons came (cf. <sup>o</sup>): "listened for" (EVV.) is adequate in English.

[תְּבוּנוֹתֵיכֶם] *your understandings*, i.e. words or speeches in which your understanding would declare itself: EVV. *reasons* is a fair paraphrase.

12. [וְעֵרִיכֶם] with counter-tone for עֵרִיכֶם [G-K. 1030]. עַר itself is peculiar (for 38<sup>18</sup> is not parallel),—probably (Di.) as in 11.

[אִין לְאִיּוֹב מוֹכִיחַ] [cp. אִין לוֹ מָקִים, Jer. 50<sup>28</sup>; אִין לִי מְכִיר, Ps. 142<sup>5</sup>; אִין לֹה מְנַחֵם, La. 1<sup>2</sup> (<sup>a.17</sup> לֹה מ' מ'); אִין מִשְׁעֵי לֹה, Dt. 22<sup>27</sup>; דַּרֵּשׁ אִין לֹה, Jer. 30<sup>17</sup>. In these cases ל does not introduce the obj. of the part.—for an emphatic *prefixing* of the obj. there would be no reason—but goes closely with the אִין, as obviously when אִין negatives a noun (e.g. Gn. 11<sup>20</sup>); cp. *Lex.* s.v. אִין 3. With the מ in <sup>b</sup> (מָכַם) after ל אִין, cp. La. 1<sup>21</sup>].

13. [פֶּן] = (Beware), *lest*, as 36<sup>18</sup>, Is. 36<sup>18</sup>.

[יִדְפֵנוּ] *drive him away*. 1 MS יִדְפֵנוּ, *pursue him* (so Grā.); 1 MS יִדְפֵנוּ, *thrust away* (2 K. 4<sup>27</sup>).

[14. וְלֹא עֹד אֵלֵי מֶלֶךְ וּבִאֲמִירָתְכֶם לֹא אֲשִׁיבֵנוּ] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., e.g., says "the meaning is: his weapons can do *me* no harm, for my (weapons) are different from yours"; on this view v. 14<sup>a</sup> is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and 14<sup>b</sup> is a reason for 14<sup>a</sup>; but neither the antithesis nor the reason is clearly expressed: on Bu.'s view we should expect at least to find אֵלֵי prefixed to עֹד, לֹא אֵלֵי instead of ו before בִּאֲמִירָתְכֶם, and עֹד impf. for עֹד pf. Similar objections lie against other explanations of ~~פֶּן~~. The presence of the parallel terms מֶלֶךְ and (ו) בִּאֲמִירָתְכֶם—at the end of the first and beginning of the second lines respectively (cp. Gray, *Forms of Hebrew Poetry*, p. 67 f.)—suggest that the lines were originally

more exact parallels than in §11; if they were, עך אֵל conceals a parallel to אֵל אֲשֶׁר בָּנָה; and אֵל, perhaps, to בָּנָה—in בְּנֵי אֱלֹהִים. As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than ע) by haplography, and the mutilation (also perhaps later than ע) of נ into י; read אֵל (or אֵל, Bi.) אֵל for אֵל עך אֵל: τοιαῦτα, in ע's paraphrastic rendering of 14a (14b is omitted in ע) ἐπετρέψατε λαλῆσαι τοιαῦτα ῥήματα, is, of course, the exact equivalent of אֵל; cp. τοιαῦτα πολλά = רַב אֵל in 16<sup>2</sup>; the weight of ע's support for אֵל would be greater but for a tendency of the version to insert τοιαῦτα (after the noun, however, and not as here and in 16<sup>2</sup> before) when it was certainly not in its Hebrew text: see 15<sup>4-13</sup> 33<sup>16</sup>, and cp. 39<sup>14</sup> (= 40<sup>4</sup>), but not 8<sup>18</sup>, where τοιαῦτα = כ (at the end of v. 17) and נ (at the beginning of v. 18).]

אֵל] §15 omit the י; whether it was in the text paraphrased (see last n.) by ע is quite uncertain.

15. אֵל] the "internal" Hif., with a (virtually) intrans. sense (G-K. 53d), as Gn. 12<sup>8</sup> 26<sup>25</sup>. ע (Θ) ἐπαλαίωσαν ἐξ αὐτῶν λόγους (from the sense of פָּנָה in 21<sup>7</sup>, and in Aram.).

16. אֵל] Ew. Hi. De. Di. Du.: And should I wait (אֵל) because they speak not? for the י consec. with the pf. introducing a question, see Dr. 1197, G-K. 112cc: cf. Ezk. 18<sup>12-24</sup>, Nu. 16<sup>16</sup>, Is. 66<sup>9</sup> אֵל, and Ps. 50<sup>21</sup> אֵל (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, אֵל would be expected; but "And I waited" (אֵל, with simple *wait*), etc., yields a very poor sense, besides equally needing the emphatic pron. (אֵל). It may be noticed, however, that the emphatic pron. follows (twice) in 17. [Ehrlich אֵל, and so I begin; but the אֵל would still be as much missed.]

17. אֵל] the punctuation as Hif. (Qoh. 5<sup>19</sup>†, where the 'ם in אֵל is probably dittographed) is very strange: probably אֵל was avoided, as the construction was felt to be awkward, and אֵל was intended to mean, "I will make my part answer." Ew. conjectured (§ 192c, n. 2) that it was a proverbial saying, meaning (אֵל, a denom. from אָנַח, a



## CHAPTER XXXIII.

1. [וארלם] *Howbeit*, "breaking off, and turning aside to a new subject, as 14<sup>18</sup>" (Di.). [אלם, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job (11<sup>11</sup> 11<sup>5</sup> 12<sup>7</sup> 13<sup>4</sup> 14<sup>18</sup> 17<sup>10</sup> with ׀ as here, and 2<sup>5</sup> 5<sup>8</sup> 13<sup>3</sup>† without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. [הנה נא] as 13<sup>18</sup> 40<sup>18</sup>; *Lex.* 609b.

[בחכי] חך, strictly the palate or roof of the mouth, is here used in synonymous parallelism to פִּי, as in Pr. 5<sup>3</sup> 8<sup>7</sup> to שפתיים, in reference to speech: cp. also 31<sup>30</sup>.]

3. My words are (= embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, as *something pure* or sincere). Cf. שמה ברורה, Zf. 3<sup>9</sup>. Be. Du. לבי אמרי דעת שפתי ברור מללו (Du. רחש, רחש, My heart *is astir* (Du. overflows) with words of knowledge, My lips speak that which is pure: רחש, as Ps. 45<sup>3</sup>; רחש, as Jl. 2<sup>24</sup>, הרשעו חקבים חירוש וצור, 4<sup>12</sup>. רחש is excellent (Ps. 45<sup>3</sup>); but it deviates much more from רחש than רחש. Either Be. or Du. give a couplet superior stylistically to רחש: but the loss of שר is considerable. ש om. דעת, so Grimme, St. (keeping \* as רחש), "And my lips speak that which is pure"; but it is not clear that ש did not *read* דעת, a strictly *verbal* rendering may not have been intended.

5. [השיבני] see on 13<sup>22</sup>. [\* is rather short: ש + ׀, (ct. v.<sup>22</sup>), which does not necessarily imply that רבר was read, for cp. 13<sup>22</sup> ש. ש + πρὸς ταῦτα, whence Du. אלה, Ley על־זאת, Nichols לזאת.]

מלן [ערכה] (32<sup>14</sup>) or משפט (23<sup>4</sup>) might be supplied; but הוצבה suggests (Del. Bu.) that מלחמה is in the poet's mind:

עַד with ellipse of מַלְחָמָה is not unfrequent (*Lex.* p. 789b); probably, indeed, the word is intended to suggest both ideas.

[הִתְיַצְּבָה] in a military sense, as 1 S. 17<sup>16</sup>, 2 S. 23<sup>12</sup>.

6. כַּפֶּךָ, as [Ex. 16<sup>21</sup> כָּפִי אֶכְלוּ], each *in proportion* to his eating; so here lit. I am *in the proportion* of thee as regards God, *i.e.* I stand towards God even as thou dost (*Lex.* 805b) [Grä. St. קִמּוֹךְ].

[לֹא יָלַל] [Be.<sup>K</sup> (?), Ehrlich יָלַל].

[קָרַצְתִּי] In NH. קָרַץ is used of a baker *cutting off* pieces of dough, or of cutting off grapes in a lump with the cluster (*NHWB* iv. 388a).

7. [אֶכְפֶּי] from אָכַף: cf. the vb. Pr. 16<sup>26</sup> נָשָׂא עֵמֶל עִמָּלָה לוֹ. כִּי אֶכְפֶּי עָלָיו מִיָּד. The √ is common in Syr. [and Jewish Aramaic, cp. מַח אֵיכְפָּה לֵּיהּ, *What does it matter to him? What concern is it of his?* examples in *NHWB* i. 77b, 78a. לֵב [כַּף] לֵב; Pr. 6<sup>7</sup>, 8, *there is no one to urge, or compel, him:* [כַּף] לֵב [כַּף] = οὐκ ἀνάγκη λέγειν νῦν (these and other examples in *PS.* 189a). Thus *urgency* rather than *pressure* (RV.) should be the force of אֶכְפֶּי]. Ἐ ἡ χεῖρ μου = עֵינִי (cf. 13<sup>21</sup>): so Ol. Hi. Wr. Hfm. Sgf. Be. Bu. Du.,—with, naturally, חֲבֹדֶר (Be. Sgf. Bu. Du.). But the Aramaism may well be original: the other words of 13<sup>21</sup> are not quoted exactly.

8. [מִלֵּךְ] מִלֵּךְ would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. עֵינִי, אֵינִי express the pron.; but the case is not one in which we can be sure that they *read* it. EVV. insert “thy” in italics.

9. [בְּלִי פִשֶׁעַ] [For בְּלִי with a noun (*without* . . .) forming a negative clause synonymous in meaning with a preceding adj., see 24<sup>10</sup>, Ps. 63<sup>3</sup>].

[תָּרַח] an Aramaism, from the √ רָחַ, רָחַ (rare), to *rub* or *cleanse*, especially the head.

10. [הֵן] Oo. Be.<sup>K</sup> חָמָה.

[תְּנוּאָה] Nu. 14<sup>24</sup>†. תְּנוּאָה is to *frustrate* or *thwart* a purpose, Ps. 33<sup>10</sup>; to *annul* or *disallow* a vow, Nu. 30<sup>6</sup>: so תְּנוּאָה in Nu. 14<sup>24</sup> (וַיִּדְעוּתָם אֶת-תְּנוּאָתִי) is my *frustration* (*sc.* of your purpose; RV. paraphrasing *my alienation*); and here תְּנוּאָה

are *frustrations*, i.e. vexatious interferences with my plans (cf. 17<sup>11</sup>). But it is highly probable that תַּמְנוֹת should be read (so Wr. Bu. Du. Be. Barth), i.e. *occasions* or *opportunities* (viz. of hostility), from מָנָה (Arab. 'and', to come at the right time), to bring at the right time, or opportunely, Ex. 21<sup>13</sup> לִירוֹ מָנָה; Hithp. to make an opportunity for oneself, seek a quarrel, 2 K. 5<sup>7</sup> כִּי מִתְמַנֵּה הוּא לִי; Jg. 14<sup>4</sup> כִּי תִמְנֶנּוּ הוּא מִבְּקֶשׁ מַפְלִשְׁתִּים.

This sense is already expressed by § (לְמַנְתָּ).

II. יָשָׁם point יָשָׁם: see on 13<sup>27</sup>.

בְּסֵדֶר See on 13<sup>27</sup>. [V.<sup>11</sup> (Bi. Du. om.), like 10<sup>b</sup> from 13<sup>24</sup>, is cited verbatim, except for the necessary changes in the persons, from 13<sup>27</sup>: ct. 9.10<sup>a</sup> which summarize some of Job's charges, but with new terms (תְּנוּמָה, חָה).]

12. זֶמֶן] acc. of respect, "as regards this," Anglicè, "in this": so (with זֶמֶן) 19<sup>35</sup> (si vera l.), Ezk. 20<sup>27</sup>†. Ew. Di. Del., and in effect RVm. "'Behold, in this thou art not in the right,' (so) I answer thee"; but the parenthetical מַעֲנֶךָ is un-Hebraic (though, cf. Ex. 5<sup>16</sup> אֲמַרְיָם). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [מַעֲנֶךָ is thus, probably, corrupt: possibly it is a variant of (לֹא) עֲנֵה in 13: ⚭ in both vv. has οὐκ ἐπακήκοέν μου. Still the simple omission of מַעֲנֶךָ would leave 12<sup>a</sup> rhythmically rather deficient.] ⚭ πῶς γὰρ λέγεις, Δικαίως εἶμι καὶ οὐκ ἐπακήκοέν μου; whence Bi.<sup>1</sup> חָן וְזֶמֶן לֹא יַעֲנֵנִי (Bi.<sup>2</sup> צִדְקָתִי (צִעְקָתִי) (with the reading צִעְקָתִי, cf. 19<sup>7</sup> 30<sup>20</sup>); Du. הִנֵּה אִם אֶצְעֵק לֹא עֲנֵה, Behold, if I cried, he would not answer (? יַעֲנֵה); Be.<sup>K</sup> וְלֹא אֶעֱנֶה הִנֵּה חֲסֹר צִדְקָתִי וְלֹא אֶעֱנֶה (as 19<sup>7</sup>; הִנֵּה, as [1 Ch. 13<sup>12</sup> (|| אִיד, 2 S. 6<sup>9</sup>), Dn. 10<sup>17</sup>†]). Of these Be.<sup>K</sup> has the advantage of adhering most closely to ⚭; but חֲסֹר and the transposition of לֹא are both violent changes.

כִּי יִרְבֶּה אֱלֹהֵי מַאֲנוֹשׁ רַבָּה in the sense of to be great [occurs here only in reference to persons: of things, Gn. 43<sup>24</sup>. The כִּי is commonly taken to be causal: it might introduce the explication of זֶמֶן (pointing forward as in 10<sup>13</sup>), if the following clause were suitable: this it is not in ⚭, for we cannot translate ⚭ with Ehrlich, that God acts too severely against men. But יִרְבֶּה may be corrupt]. ⚭ αἰώνιος (apparently =

מַעֲלֵם γάρ ἐστιν ὁ ἐπάνω (apparently עליון for אלה) βροτῶν, whence Du. מַעֲלֵם for כי ירבה, God *hideth* (his eyes) from men (מַעֲלֵם with ellipse of עֵינָיו, as Ps. 10<sup>1</sup>). But the change is very violent, besides being, in fact, not necessary.

### 13. [יְרִיבוֹת] G-K. 73.

כי כל דבריו לא יענה The older renderings, "For he giveth not account of any of his matters" (AV., RV.), "is not responsible for" (Ges. Del.<sup>1</sup>), are inconsistent with the meaning of ענה; "all his words he answereth not" (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) דבריו דבר. ~~§§~~ can only be rendered (Del.<sup>2</sup>), That he answereth not any of his (man's, v.<sup>12</sup>) words (appeals): but, as Job is the only man of whose treatment by God Job complains (19<sup>7</sup> 30<sup>20</sup>), it is both more pointed and far more natural to read for דבריו either דברך (Hi. Di. Sgf. Bu. Be.), or, following ~~§~~'s paraphrase (λέγεις δέ, Διὰ τί τῆς δίκης μου οὐκ ἐπακήκοέν μου πᾶν ῥῆμα;) דברי, with כי introducing the direct narration, G-K. 157<sup>b</sup> (Bi. Du. Be. alt.).

14. באחת . . . בשתים in one way . . . in two ways; EVV. *once* . . . *twice*; but, as Del. points out, *once* is אחת and *twice* שתיים, 2 K. 6<sup>10</sup>, Ps. 62<sup>12</sup> [also c. 40<sup>5</sup>], and באחת is never = בפעם אחת.

ורבשתים לא ישורנה שור, as 35<sup>12</sup>; see also 7<sup>8</sup> 17<sup>15</sup> 20<sup>8</sup> 24<sup>15</sup> 34<sup>20</sup> 35<sup>5,14</sup>: לא ישורנה = *without* . . . Dr. § 162. Sgf. Bu. St. לא ישמענה, And in two, without *thy* perceiving it; Grä. לא תשמענה, And in two, without his hearing it; ~~§~~ (ל) (repetit), whence Mich. Be.<sup>T. K</sup> לא ישנה (or Be.<sup>T</sup> לא ישנה), And in two he *doth not repeat it*,—but this disagrees with the sequel (in which God is said to speak in more than one way); Du. Be.<sup>K</sup> alt. (cf. ~~§~~ οὐκ ἀκυρώσει αὐτόν) לא ישיבנה, And in two he *doth not reverse it* (viz. what he has said, his teaching, warning). [Ley, Peake לא ישורנה באם.]

15. בחזין 6 MSS, and perhaps ~~§~~ (also has ἐν), בחזין. ~~§~~ ἢ ἐν μελέτῃ בהניין.

[בנפל תרדמה על אנשים = 4<sup>12b</sup>: here probably a gloss from 4<sup>12b</sup> (Bi. Du. Be. Bu. St.): notice (Du.) the recurrence of אנשים in 16<sup>a</sup>.

16. [ובמסרם דחתם] [both words are very ambiguous: the

vb. may be (1) יָחַם (𐤙𐤇), *seals*, i.e. impresses a seal on, or perhaps, metaphorically, *concludes*: cp. especially the Arabic in, e.g., ختم القرآن, he concluded (the reading of) the Qoran, خاتم النبيين, the seal, i.e. the last, of the prophets: or (2) יָחַם (𐤙𐤇: see below), *dismays them*; the prep. ב may be *by means of* (after יָחַם), or it may introduce the obj. of יָחַם (though for this 37<sup>7</sup> gives only a precarious support). מִסְרָם, which 𐤙𐤇 supplies with what is probably a conflate punctuation (מִסְרָם), may be (1) מִסְרָה *their fetter* (12<sup>18</sup> n.), which may be indicated by 𐤙𐤇's ב (the *scriptio defectiva* being then as in 39<sup>6</sup>) instead of ד; or (2) מִסְרָם (so 1 MS, de Rossi), *their discipline* (i.e. the discipline imparted to them), which may be indicated by 𐤙𐤇's ד instead of ב, which would have been required for the meaning *fetter*; or (3) מִסְרָם, *disciplines, admonishments*, though the pl. does not occur elsewhere. If the noun be מִסָּר, does it mean discipline in the sense of suffering (Di. Ehrlich; cp. the Mishnic מִסְרָה, or disciplinary instruction, or warnings (Bu. Dr.)? In favour of the latter is 36<sup>10</sup>, where the parallel strongly suggests that מִסָּר is something *spoken* to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v.<sup>19</sup> onwards]. 𐤙𐤇 ἐν εἰδεσιν φόβου τοιούτοις αὐτοὺς ἐξεφόβησεν (Ἄ πλήξει αὐτούς: 𐤙𐤇 (بَلَّغَ) (نَلَّغَ); whence for יָחַם, Wr. Bi. Hfm. Bu. Du. Be יָחַם: Du. Be. also, for מִסְרָם, מִסְרָם (Dt. 4<sup>34</sup>): Be. alt. בְּמַעֲרֵים, but ἐν εἰδεσιν corresponds rather to מִסְרָם, *visions*. [Perhaps we have in εἰδεσιν φόβου traces of a double rendering of מִסְרָם: (1) εἰδεσιν, (2) φόβους; for τοιούτοις, see n. on 32<sup>14</sup>. Nichols, after 𐤙𐤇, במראי מורם.]

17. לְהַסִּיר אֶדָם מֵעֵשָׂה Rd. after 𐤙𐤇 (ἀπὸ ἀδικίας), 𐤙𐤇 (مَنْعَ حَبْسِ) (U (ab his quae fecit), 𐤙𐤇 (من عباد): so virtually EVV. (*from his* in italics), Di. al., מֵעֵשָׂה being understood from the context (cf. מֵעֵלָם, 36<sup>9</sup>) to be an *evil deed* (*facinus*). Bi. Du., following 𐤙𐤇 more closely, מֵעֵלָה; but (Bu.) ἀδικία may be only an explanation of מֵעֵשָׂה. Be. either מֵעֵשָׂה, or מֵעֵשָׂה, or מֵעֵשָׂה. [Ehrlich quite differently: לְהַסִּיר מִמֶּנּוּ מֵעֵשָׂה, retaining<sup>b</sup> unchanged.]



וַיִּגְדֵּל מַגְבֵּר יִכְסֶה [וגדה מגבר יכסה, the Aram. form [as, e.g., in Dn. 4<sup>24</sup>,  $\text{ע}$  Is. 3<sup>27</sup>] for נִאָּתַן, as 22<sup>20</sup>, Jer. 13<sup>17</sup>; יִכְסֶה . . . לְחֹסֵר, as Is. 10<sup>2</sup> and often, Dr. § 118. To *hide* pride from man yields, however, a poor and doubtful sense: to *hide* is not = to *withdraw*, *wean from* (Del.). Hence Di. Du. Be.<sup>K</sup> (as an alternative, see below) יִכְלֶה; Reiske, Bi.<sup>2</sup> Bu. Du. alt. יִכְפֹּת, *cut away* (as with a knife or sickle; Is. 33<sup>12</sup> קִיָּצִים פְּסָחוּם, Ps. 80<sup>17</sup> † פְּסָחוּהָ, of a vine).  $\text{ע}$  τὸ δὲ σῶμα αὐτοῦ (= נִיחָה (20<sup>25</sup> n.): so also  $\text{ס}$   $\alpha\pi\omicron\varsigma$  πτώματος ἐρρύσαστο; hence Bi.<sup>1</sup> נִיחָה מִשְׁכָּב יִסְעָה (נִיחָה, to *rescue* (Aram.), as Ps. 144<sup>7</sup>); so Be.<sup>K</sup> (as an alternative), with יִסְעָה alternative for יִסְעָה.

18. יִדְחֶשֶׁךְ [carrying on <sup>17</sup> לְחֹסֵר: *that he may*, etc. (Di. De. Bu. RVm.). [Du. רִחֶשֶׁךְ or רִחֶשֶׁךְ: but for the absence of waw in  $\text{ח}$ , cp. Is. 64<sup>1</sup>, Pr. 2<sup>2</sup>.]

מִנִּי] see on 36<sup>16</sup> and 31<sup>7</sup>.

וַיְהִי a late syn. for נֶפֶשׁ, and probably properly (Hengst. Bu.) an adj. *the living one* (sc. נֶפֶשׁ: cf. נֶפֶשׁ הָיָה, Gn. 2<sup>7</sup>, al.; and יְהִיָּה, Ps. 22<sup>21</sup> 35<sup>17</sup>; except 38<sup>20</sup>, always || to נֶפֶשׁ, and except 33<sup>20</sup>, in the || following clause): vv. 22<sup>22</sup> 36<sup>14</sup>, Ps. 78<sup>50</sup> (לֹא חָשַׁךְ מִמּוֹת נֶפֶשָׁם וַיְהִיֵּם לְדֹבֵר הַסִּנְיָה), 143<sup>2</sup> (in the orig., Ps. 7<sup>6</sup> חַיָּי, perhaps 74<sup>10b</sup>; and of the soul, as the seat of *appetite* (v. 20 n.), 33<sup>20</sup> 38<sup>20</sup> †.

בְּשִׁלַּח יַעֲבִירוּ cf. 36<sup>12</sup> נֶפֶשׁוֹ מֵעֵבֶר בִּשְׁחָה <sup>22</sup>, and 36<sup>12</sup> בְּשִׁלַּח יַעֲבִירוּ. בְּשִׁלַּח is a late word (36<sup>12</sup>, Jl. 2<sup>8</sup>, 2 Ch. 23<sup>10</sup> (for פְּלִיִּים in the || 2 K. 11<sup>11</sup>) 32<sup>5</sup>, Neh. 4<sup>11.17</sup> †) for *missile*, *dart* (Arab. *silah*, weapon): עָבַר ב' is rendered by Di. (cf. EVV. *perish by*) *pass away* (= disappear, perish; cf. 34<sup>20</sup> וַיַּעֲבִירוּ, *through* or *by* the missiles of Divine retribution; by Hi. De. Bu. Du. *pass on into* (cf. v. 22 מַעֲבִיר בִּשְׁחָה) the missiles, fig. for, rush into destruction unconsciously, De. remarking that עָבַר, sq. ב', has the presumption of meaning to "pass on into" (as v. 22). Du.'s בְּשִׁלַּח (both here and 36<sup>12</sup>) forms an excellent || to א', and is in itself very suitable (Bu.'s objection that it is "without parallels" is only partly true: there are many cases of the ה *loc.* after ב, as Jos. 15<sup>21</sup> בְּנִגְבָּהּ; and Ps. 9<sup>18</sup> לִישְׁאֹלָה occurs); but it is venturesome to make the same correction *twice* (here and 36<sup>12</sup>); and unusual expressions are char-

acteristic of Elihu.  $\text{ע}$   $\text{ἐν πολέμῳ}$  is evidently a paraphrase of  $\text{פח}$ .

19.  $\text{וְהָיָה}$  the tense is correct, the pf. with *waw cons.* describing what is likely to happen often (cf. 20<sup>a</sup>, and the bare impf. 21<sup>a</sup>).  $\text{ע}$   $\text{וְהָיָה}$  not altering the sense [but giving, as in 16, an active cstr.;  $\text{ע}$  also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf.  $\text{ע}$   $\text{πάλλει δέ}$ ): hence (Du.) it would be perhaps better to read  $\text{וְהָיָה}$ ; Be.<sup>K</sup> Bu.  $\text{אִי יִהְיֶה}$ . But  $\text{ע}$   $\text{πάλλει}$  may be merely explanatory.

$\text{מַכְאוֹב}$  [here only in Job; in 2<sup>18</sup> 16<sup>6</sup> באב].

$\text{מַשְׁכָּב}$   $\text{ע}$ , Bi. Grimme, Be.<sup>K</sup>  $\text{מַשְׁכָּב}$  [as in v. 15: note the similarity of the expressions describing the occasions or means of Divine discipline  $\text{מַשְׁכָּב}$  על מ', בתנמנמו על מַשְׁכָּב].

$\text{רִיב}$  so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": רִיב, Qrê, Or. (both Kt. and Qrê)  $\text{ע}$  (Θ) ( $\text{πληθος}$ ),  $\text{ע}$  ( $\text{ל}$ ),  $\text{ע}$  (סנע),  $\text{ע}$  (omnia), Ew. Di. RVm. Du.: "While the multitude of his bones (*vid.* 4<sup>14</sup>) are firm" (Du. *are lamed*:  $\text{אָמַר}$  for  $\text{אָתָּן}$  after  $\text{ע}$  (Θ)  $\text{ἐνάρκησεν}$   $\text{ע}$  *marescere facit*). Fried. Del. explains רִיב from Assy. *rôb* =  $\text{ἐκλείπειν}$ , to vanish (HWB 614 f.). Sgf., for רִיב or רִיב,  $\text{רָקַב}$ , Be.  $\text{רָקַב}$  (cf. Pr. 12<sup>4</sup> בעצמותי  $\text{רָקַב}$ , 14<sup>30</sup> עצמות קנאה  $\text{רָקַב}$ , Hab. 3<sup>16</sup>  $\text{רָקַב}$  בעצמי: for  $\text{רָקַב}$  see on 5<sup>8</sup>).

20.  $\text{וְהָיָה חֵיתוֹ לָחֶם}$  The pf. with *waw cons.* (frequent.), as v. 19.  $\text{וְהָיָה}$  only here (but *vid.* on 6<sup>7</sup>). Aram.  $\text{וְהָיָה}$  is to *be foul*, 38<sup>14</sup>  $\text{ע}$   $\text{וְהָיָה}$ , a soiled garment; Syr.  $\text{וְהָיָה}$  is to *make foul*,  $\text{וְהָיָה}$ , *fetid*; Arab. *sahima* is to *stink*, or *be fetid* (Lane, 1263), *sahama* is to *repel* (Freyt.: cf. Daūd Alfāsi, as cited by De.); and  $\text{וְהָיָה}$  here, as in 38<sup>30</sup>, is a syn. of  $\text{וְהָיָה}$  (v. 18 n.), as the seat of *appetite* (Ps. 107<sup>9</sup>, Is. 5<sup>14</sup> and often). Hence  $\text{פח}$  may be rendered: (1) His appetite *maketh* it, bread, *foul*, i.e. *treats it as loathsome* (the sf. in  $\text{וְהָיָה}$  anticipating the obj.: see 29<sup>8</sup> n.); so (virtually) EVV. *abhorreth bread*; or (2), from the Arab., His appetite *makes* him *repel* bread; so virtually Di. De. The Arab. *repel* (unless *sahama* means properly to *loathe*) is somewhat remote; so (1) is preferable. The anticipatory sf. is,

however, rare, and often textually doubtful (see 29<sup>8</sup> n.), and its use here seems gratuitous : so prob. יִהְיֶה (cf. on 6<sup>7</sup>) should be read (Du. Be. ; Bu. alt.).

21. יִכָּל] for the juss. form, see on 13<sup>27</sup> 18<sup>12</sup> (Dr. § 172).

מֵרָאִי in pause for מֵרָאִי, as 1 S. 16<sup>12</sup> (מֵרָאִי); so מֵרָאִי, etc. (G-K. 29m end, 93x). *Away from seeing* (= so that it cannot be seen; so Hi. De.): מֵן, as Gn. 23<sup>6</sup> 27<sup>1</sup>, Is. 23<sup>1</sup>. The rendering *vom Ansehen* (or *vom Ansehnlichkeit*) *weg, without fair appearance* (Di. Bu. ; De. perhaps preferable), seems to put more into מֵרָאִי than it contains, making it = מֵרָאִי, which does mean not only *appearance*, but also *fair appearance*; in 1 S. 16<sup>12</sup> מֵרָאִי has itself a neutral sense, and the expression only means definitely “*good-looking*” through מֵן. Du. Be. מֵרָאִי (Is. 24<sup>16</sup> †), *through leanness*; but “as Is. 24<sup>16</sup> is dubious, read then מֵרָאִי” (Bu.), as Is. 10<sup>16</sup>. Ἐξ ὧς ἐν σαρκὶ αὐτοῦ αἱ σάρκες, not expressing מֵרָאִי.

רָשָׁעִי [עֲצָמָיו] is || בָּשָׂר in <sup>a</sup>: presumably, then, רָשָׁעִי is parallel to יָכַל, and מֵרָאִי to לֹא רָאָה; but the two last terms are suspiciously alike, and not improbably לֹא רָאָה is a corruption of מֵרָאִי which was repeated from <sup>a</sup> to the extrusion of the original parallel term in <sup>b</sup> (cp. 8<sup>3</sup> n., and *Forms of Hebrew Poetry*, 295 f.). Ἐ may be a paraphrase of מֵרָאִי, or of some earlier form of the text; in it κενά (whence King in *JThS* xv. 79 לָרָק, rendering, very hazardingly, *with emaciation*) corresponds to לֹא רָאָה, καὶ ἀποδείξῃ to רָשָׁעִי. The root נָשַׁף in OT. occurs elsewhere only in the Nif. part נִשְׁפָּה (הָר), Is. 13<sup>2</sup>, a *wind-swept, bare* mountain, and the noun שָׁפִי, pl. שָׁפִיִּים, of hills that were *bare*, or *wind-swept*, possibly also in the obscure שִׁפּוֹת, *cream* (?), or *cheese* (?), 2 S. 17<sup>20</sup>. In Arabic سف is used of wind lifting up and carrying away dust, as, e.g., سف التراب; hence the commonly accepted explanation of נִשְׁפָּה in Hebrew as applied to hills. Here, if the text is correct, the word might mean *bare*, denuded of flesh (cp. سَفَا, *emaciation*), and must have some such sense, if עֲצָמָיו לֹא רָאָה is correct, and really means *his bones which were (formerly) not seen* (because covered with flesh); cp. U et ossa, quæ tecta fuerant, nuda-

bantur, and Yahuda (who in *JQR* xv. 712 f. equates שָׁפָה with שָׁף to be transparent) *his bones become visible*. Certainly this makes the v. hyperbolical: his flesh has entirely disappeared, and his bones, no longer clothed with flesh, alone are to be seen! But the hyperbole must not be avoided by weakening down the picture to that of bones sticking out under the flesh, as in EV. "his bones . . . stick out": this translation goes back to Sebastian Münster's version, extra prominent ossa eius, quæ (prius) videri nequibant, and this in turn to Jewish exegesis represented by Levi ben Gershom's equivalence נָחַם, נָחָה, which was suggested, perhaps, by the fact that שָׁפָה is a term for a hill, and a hill sticks up and is high; but a hill was not so termed as being something high and prominent, but (see above) as a bare, wind-swept place. If לֹא רָאָה is not original, or (see next n.) not a relative sentence, it would be simpler to assume for שָׁפָה here the sense common in Aramaic of *crushing*: cp. לֵב תִּבְרִי וְשָׁפִי, a broken and *crushed* heart, Ps. 50<sup>10</sup> ט; cp. also Ps. 51<sup>10</sup>, where it is used of bones, 89<sup>11</sup> (these and other examples in Levy): then render *and crushed are his bones* (without ceasing, or the like), or *the crushing of his bones is*—(unceasing). For the construction, if שָׁפִי (Kt.) is predicative, see Dr. 188(2); the change to שָׁפָה (Qrê) is unnecessary, and indeed gives a rather improbable use of the waw conv. with the pf. Be. proposes וְשָׁחַפָה: cp. שָׁחַפָה as the name of a disease in Dt. 28<sup>22</sup>].

לֹא רָאָה] [the Pual of רָאָה here only, and here, perhaps, only because the punctuation has to make the best of a bad text (see last n.). But Di. suggests that the meaning is not simply *to appear, be seen* (נִרְאָה), but *to present a* מַרְאֵה, i.e. a (fair) *appearance*. This sense, if intended, is more safely obtained from Bu.'s emendation לֹא נִאָּח (the second נ from וּמִקֵּרֶב v. 22)—a good parallel to רָאָה in 1, if that meant goodly appearance, but see n. above. Both Di. and Bu. regard לֹא רָאָה (לֹא נִאָּח) not as a relative sentence qualifying עֲצָמוֹתָיו, but as a second predicate: *his bones are bare, without (fair) appearance* (or, Bu., *unattractive*)).

22. לְמִמָּתוֹתָם עַד עַל מָוֶת, paraphrasing; עַד עַל מָוֶת, *unto death*, וְ

mortiferi, Hfm. Perles, Bu. Be. לָמוֹ מַחִים (for לָמוֹ see on 27<sup>14</sup>). But (Du.) "the fact that the מַחִים do not occur elsewhere, any more than does the מַלִּיךְ of v.<sup>23</sup>, is not a sufficient reason for correcting the text" (similarly Peake). [Yet rhythmically Bu., if לָמוֹ might be stressed (yet see 27<sup>14</sup> n.), would be more probable than מַלִּיךְ (3 : 2 ; see 17<sup>18</sup> n.); and the "slayers" would more naturally have been mentioned before the pit.]

23. עָלָיו on behalf of, for him; as 42<sup>8</sup> [after חַתָּלִל and, as here, of angelic intervention, Dn. 12<sup>1</sup> וְהָעֶמֶד . . . מִיכָאֵל; על בני עֶמֶךְ; Lex. 754<sup>a</sup>, *b*].

מַלְאָךְ [Nichols om., reviving (with Genung, who retains 'מ) an earlier view that the מַלְאָךְ is human (and, indeed, Elihu himself), not angelic. For earlier theories of this kind see Schult.; for a sufficient criticism of them, Di. The omission of מַלְאָךְ would spoil the parallelism, and is certainly not required by the metre].

לְהוֹדִיךָ [ἀναγγεῖλας δέ; Du. Be.<sup>K</sup> ("fortasse") וְיִידִיךָ].

וְיִידִיךָ & εἰς αὐτοῦ μέμψιν, whence Be. Du. מוֹסֵר (cf. <sup>16</sup>). [מ, if correct, must mean *what is right for him*, יִידִי being rather different in meaning from, e.g., v.<sup>3</sup> 6<sup>25</sup>, and not quite the same as Pr 11<sup>24</sup> 14<sup>2</sup>, to which Di. appeals.]

24. וְיִידִיךָ The implicit subj. is God (Hi. De. Di. Dav.), or the angel (Du. Peake): Bu. וְיִידִיךָ מוֹסֵר; but [cp. Dr. § 138 and the examples *ib.* ii. *a* of waw conv. with the impf. following the pf. in a protasis: e.g. Nu. 5<sup>27</sup> 35<sup>23-24</sup>].

וְיִידִיךָ † No vb. פָּרַע is known: read either (5 MSS, Wr. Grā. Hfm. Bu. Du.) פָּרַעְתִּי, or (Hrz. Ew. Di. Bi.) פָּרַעְתִּי (Del. takes פָּרַע, improbably, to be a by-form of פָּרַח). פָּרַע, to *let loose*, occurs in Hif. Ex. 5<sup>4</sup>, and Qal Ex. 32<sup>25</sup>; but it is most frequent in Pr., where its obj. is usually מוֹסֵר (1<sup>25</sup> 4<sup>15</sup> מוֹרְעוֹ אֶל 8<sup>28</sup> 13<sup>18</sup> 15<sup>22</sup> נִפְשׁוֹ מִמֶּנּוּ); פָּרַע would be suitable in God's mouth (cf. <sup>b</sup>, and פָּרַח, || נִפְרַח, Ps. 49<sup>8</sup>; and also v.<sup>28</sup>), but not as addressed to the *angel*. It is true, פָּרַע is elsewhere always used in a bad sense, and never as merely = to *release*, *free*; but on the whole it seems to have the advantage of פָּרַח. If פָּרַח is right, we must suppose that it is used *merely* as a syn. for to *deliver*. The v. is without symmetry: Bu. would

read either ויחננו ויאמר פרעה מצאחי כפר נפש (חן מרדה a gloss; כפר נפש as Ex. 30<sup>12</sup>, Pr. 13<sup>8</sup>) after Bi.<sup>1</sup>, so also Be. St.; Du. ויחננו ויאמר פרעה חן מרדה חת מצאחי כפר נפש), or, with Grimme, ויחננו ויאמר פרעה חן מרדה חת מצאחי כפר נפש;  $\mathfrak{E}$  has for v. 23-25:

<sup>23a</sup>. ἐὰν ὧσιν χῆλοι ἀγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ  
τρώσῃ αὐτόν.

ἐὰν νοήσῃ τῇ καρδίᾳ ἐπιστραφῆναι πρὸς Κύριον,

<sup>23b</sup>. ἀναγγεῖλη δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,

(<sup>23b</sup>.  $\mu$ ) τὴν δὲ ἄνοιαν αὐτοῦ δείξῃ,

<sup>24a</sup>. ἀνθεξέται τοῦ μὴ πεσεῖν εἰς θάνατον

ἀνανεώσει δὲ αὐτοῦ τὸ σῶμα ὥσπερ ἀλοιφήν ἐπὶ τοίχου,

τὰ δὲ ὁσῶ αὐτοῦ ἐμπλήσει μυελοῦ

<sup>25a</sup>. ἀπαλυνεῖ δὲ αὐτοῦ τὰς σάρκας ὥσπερ νηπίου,

<sup>25b</sup>. ἀποκαταστήσει δὲ αὐτὸν ἀνδρωθέντα ἐν ἀνθρώποις.

Here it is evident that <sup>23</sup>, <sup>24</sup> are rendered very freely; and that there is an addition after <sup>23a</sup>, and either an addition, or a free doubtlet of <sup>25</sup>, after <sup>24a</sup>. Du. recovers from  $\mathfrak{E}$  two new couplets: אִם יֵשׁ בְּבִי לְשׁוֹב אֶל-אֱלֹהֵי יוֹדֵיךָ וְחַסְדֶּיךָ : וְיִחַדְּךָ שְׂאִיר בְּמִיתָה עַל-קִיר : "whether," he adds, "the couplets are original here, or only a marginal citation, cannot so easily be decided: in any case they would not be unsuitable after <sup>25</sup>, but they look much more like an alternative text of <sup>23-25</sup>, especially with  $\mathfrak{E}$ 's לִמּוֹ מוֹת for לִמּוֹת מוֹת in <sup>23b</sup>" (which, however, Du. does not accept). [The irregularity in form extends back to v. <sup>23</sup>; in  $\mathfrak{E}$  v. <sup>23</sup> is a tristich (3 : 3 : 3); <sup>24</sup> is also a tristich and very abnormal (2 : 3 : 2). The tristichs with certain other doubtful features have been or may be avoided, in more ways than one. (1) Bu., in addition to changes in v. <sup>24</sup> noted above, omits in v. <sup>23</sup> מְלִיךָ and מִנִּי אֱלֹהִים, so obtaining from <sup>23a</sup> two distichs 3 : 3; but at the same time he very questionably destroys an existing distich 3 : 3 (<sup>23a</sup>. b), which shows a form of parallelism similar to those discussed in *Forms of Hebrew Poetry*, pp. 78-80; (2) Du. apart from the addition of נִפְשׁוֹ at the end of <sup>24</sup>, and changes which are rhythmically neutral, simply corrects the verse division of  $\mathfrak{E}$ , connecting <sup>23a</sup>. b (3 : 3), <sup>23c</sup>. <sup>24a</sup> (3 : 2), <sup>24b</sup>. c (3 : 3): for 3 : 2, see 17<sup>14</sup> n. (3) v. <sup>24</sup> may be reduced to 3 : 3 as by Bu. (1): and v. <sup>23</sup> expanded to two distichs (3 : 3 and 3 : 2) by providing <sup>23c</sup> with a parallel from  $\mathfrak{E}$  (the 4th line of

v.<sup>23</sup> as cited from **¶** above); in favour of this is the *order* of the words suggested by **¶** וְיָדְעוּהוּ חֶטְאוֹ (not 'וְיָדְעוּהוּ', as Du.), for this order would then be due to desire for variety of order in parallel lines (*Forms*, pp. 64 ff., 73 ff.).]

25. רַמְשָׁשׁ [since this is (1) abnormal in form, quadriliterals produced by the addition of ר commonly having the ר *after* the first radical (G-K. 309), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. יִשׁוּב in <sup>b</sup>), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 3<sup>19</sup>, and that not quite similar to the present, is cited), it is simplest to regard רַמְשָׁשׁ as an error for יַמְשָׁשׁ, not (ZATW vi. 212: Kōn. *Lex.*), through dittography of ר, for מַשָּׁשׁ. The meaning of מַשָּׁשׁ is presumably *to be plump*, or *fat*: in Ps. 119<sup>70</sup> it is used, as frequently in **¶**, metaphorically of the *insensibility* of the heart: cp. הִשָּׁשׁ in Is. 6<sup>10</sup>, which is rendered by מַשָּׁשׁ in **¶**. In Assy. ṭapāšu is *to be fat*. Those who retain רַמְשָׁשׁ appeal for support (cp. Ges. B. s.v.) to לָמַשׁ, *lean flesh* (a meaning the opposite of which is required here) with the ר in its normal position *after* the first radical, and to the Assy. ritpašu, *wide, broad, receptive* (Del. *Assyr. Handwörterbuch*, p. 626b), which has, however, not מ but ת, and is connected not with the root מַשָּׁשׁ but with רַמַּשׁ, *to be broad*].

נָעַר [מִנְעָר, *youth* (i.e. the age of youth), 36<sup>14</sup>, Ps. 88<sup>16</sup> (נָעַר מִנְעָר), Pr. 29<sup>21</sup> †; = נַעֲרִים, 13<sup>26</sup> 31<sup>18</sup> al. Hr. Hi. Du. *more than* (in) *youth* (see on 11<sup>7</sup>): Di. (objecting that this rendering would go beyond <sup>b</sup>), De. Bu. *through youthful vigour, youthfulness* (von *Jugend(kraft), Jugendfrische*). [פְּנֹעַר, as *that of a youth*, cp. 2 K. 5<sup>14</sup>.]

נָשׁוּב [יָשׁוּב Bi. Du. Be.<sup>K</sup> (with יַמְשָׁשׁ in <sup>a</sup>), supposing <sup>25</sup> to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

עֲלֹמָיִם 20<sup>11</sup>.

26. וְיָדְעוּהוּ [וְיָדְעוּהוּ] Bu. וְיָשָׁב . . . [וְיָדְעוּהוּ] Bu.

וְיָדְעוּהוּ [וְיָדְעוּהוּ] The sense shows that the subj. is the restored sufferer: וְיָדְעוּהוּ, and *he* (God) *lets him see* (Bu. [וְיָדְעוּהוּ], Oo., Be.<sup>K</sup> with?) is not necessary. [In spite of the intervening וְיָדְעוּהוּ with

אֲנִי וְיִשְׂרָאֵל Du. Be. וְיִשְׂרָאֵל, or (better) וְיִשְׂרָאֵל. The emendation is attractive; but the following אֲנִי in 27 (with which אֲנִי, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of אֲנִי in the two parallel lines may be due to transcriptional error of the kind referred to in 8<sup>n</sup>. Ehrlich in 27a, אֲנִי, *the sick*, is improbable: it requires him to emend אֲנִי to אֲנִי (thus repeating the vb. of 26c) and to assume for אֲנִי the meaning *to narrate*. Apart from the repetition, Du.'s emendation makes of 26c, 27a an excellent distich of parallel lines: in 26c, 27a are two isolated stichoi between the distichs 26a, b and 27b, c.]

27. **יָשָׁר** Rd. **יָשָׁר** might, no doubt, be a poetical indic. for **יָשָׁר**; but **יָשָׁר**, as an alternative to **יָשָׁר**, to *sing*, occurs only once (1 S. 18<sup>6</sup> Kt.); and most probably **יָשָׁר** is intended by the Massoretes to express the sense of *He looketh* († respiciet; Rabb. AV. RVm.).

**העויתי** [not from the root עוּ = عُوى, whence חָטָא, *error*, *iniquity*, but from 'ע = עוּ, *to bend, twist* (in Arabic, e.g., of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 38<sup>7</sup>, Is. 21<sup>8</sup>, La. 3<sup>9</sup>, Jer. 32<sup>1</sup>; and see Dr. on 1 S. 20<sup>30</sup>]. וְעַל הַחַטָּאת has merely *Οἱα συνέτελλον*;

לֹא שוּא לִי] [פָּנִי (פָּנִי) *non æquale factum est mihi* is supposed to mean: it was not required to me (Del. Di. Dr. RVmg.), though there is no other instance of פָּנִי with this nuance: still this rendering is less unjustifiable than RV. text, "and it profited me not," and gives substantially what was doubtless the meaning of the originally longer line. פָּנִי might perhaps be translated: *and it was not meet* (or, *sufficient*) *for me* (RVmg.); cp. Est. 3<sup>d</sup> 5<sup>th</sup>; but this would give a poor sense, and the line would still remain too short. פָּנִי can also be pointed פָּנִי: *he hath not made equal*; unless this meant he hath not required, emendation is necessary]. ὁ καὶ οὐκ ἄξιος ἦτασέν με ὧν ἡμαρτον, whence Bi. m.c. וְלֹא שוּא לִי פָּנִי; and



Du. **וְלֹא שָׁחָ לִי בְּעוֹלִי** (cf. 11<sup>6</sup>, as read by him); Bu., to make the subj. clearer, **וְלֹא לֹא שָׁחָ לִי**; Be.<sup>K</sup> as either Bi. or Bu. Bu. adds: "if it is thought necessary to change **שָׁחָ**, **שָׁלַם** would probably be better than Sgf. **הִשָּׁיב**."

28. **חִיָּתִי . . . נִמְשָׁר**, Qrê **עֵשׂ**, so Kt. **ס ז**; **חִיָּתִי . . . נִמְשָׁר**, referring the words to Elihu, who, however, only begins to speak again in his own person in v. 29.

**מַעְבֵּר בַּשַּׁחַת** [an expression not found elsewhere; and Bu. would either substitute for it the **מַדְרֵת שַׁחַת** removed by him from 24, or read, with 2 MSS, as 18 36<sup>12</sup>, **מַעְבֵּר בַּשַּׁחַת**. But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v. 28 is rhythmically 4 : 3; if any emendation be attempted, it will be safer so to emend as to restore a 3 : 3 rhythm: possibly an original **מַשַּׁחַת** was written **בַּשַּׁחַת**, and then under the influence of v. 18 amplified by the insertion of **מַעְבֵּר**.]

29. **מַעְבֵּימִים שְׁלֹשׁ** [for the omission of **ן**, cf. Is. 17<sup>6</sup>. "Its omission gave rise to the reading **מַעְבֵּימִים שְׁלֹשׁ**, which is expressed by nearly all Vss." (Hrz. *ap. Di.*).

30. **לְהַשִּׁיב** Be.<sup>K</sup>, after **ס**, **הִשָּׁיב** or **מִשָּׁיב**, quite needlessly. **לְהַאֲוִיר** for **לְהַאֲוִיר**, with elision of **ה**, for which in Nif. there are a few (doubtful) parallels, G-K. 51<sup>l</sup> (the elision in *Hif.* is more frequent: *ib.* 53<sup>q</sup>). Du. **בּוֹ אוֹר חַיִּים** (better, **לְהַאֲוִיר**, to let the light of life shine upon him. **ס** Bu. Be.<sup>K</sup> ("perh."), St. **לְהַאֲוִיר** for **לְהַאֲוִיר** (cf. 28).

32. **חֲפִצְתִּי צִדְקָה** [the infin. after **חֲפִץ** without **ל** (cp. G-K. 114<sup>m</sup>), and exceptionally with *nun energicum* before the suffix (G-K. 61<sup>d</sup>). The punctuation **צִדְקָה** as a noun would also be possible].

33. **וְאֵם אֵין מִתָּה אֲנִי 30<sup>1</sup>** cf. Gn. 30<sup>1</sup>.

## CHAPTER XXXIV.

3, 4. [註<sup>1</sup> om. : MSS and edd. of ㄨ supply the vv. from ㄨ : τὸ καλὸν, however, at the end of <sup>2</sup> ㄨ (= מה טוב, <sup>4</sup> 𐤇) shows that the translators of ㄨ had <sup>2, 4</sup> before them, though they left the vv. almost entirely untranslated; so Di. Be. Bu. (against Bi.).]

3. יִטעם לֶאָכֵל tastes in order to eat (tries before eating), Hi. Di.; tastes in eating לֶאָכֵל with a gerundial force), Del. 𐤀(𐤓) 𐤔𐤕 𐤁𐤏𐤔𐤕𐤕, 𐤌𐤕𐤁𐤕𐤕, *escas* = לֶאָכֵל (ל, the *nota accus.*, as 5<sup>a</sup> n.),—unless, of course, as EVV. (*tasteeth meat*), they merely paraphrase. Bu. very plausibly, יִטעם לוֹ אֹכֵל; cf. 12<sup>11</sup> לוֹ 𐤕𐤕 אֹכֵל יִטעם לוֹ.

4. גְּבִיחָה Grä. | גְּבוּחָה

[בינינו] בֵּין, *among*, as Hos. 13<sup>15</sup>, Ca. 2<sup>2</sup> 8, Ezk. 19<sup>9</sup> 31<sup>8</sup>.]

6.  $\llbracket y \rrbracket = \textit{in spite of}$ , as 10<sup>7</sup> 16<sup>17</sup>.

[אֶכְזֹב] *I am to lie!* (or, *Am I to lie?*), Di. De. Da., RV. (virtually): the impf., with the same modal force as *g<sup>39</sup>* (n.). Du. אֶכְזֹב, *I am deceived*: but (Bu.) נִכְזָב is not to *be deceived*, but (Pr. 30<sup>6</sup>) to *be made a liar*; the sense is thus substantially that of *פָּחַד*. Hi. Am I to lie *against* my right? (cf. AV., RVm.), *i.e.* Am I falsely to admit my guilt? [Ehrlich אֶכְזֹב, and this, or something similar, forming a better parallel than אֶכְזֹב to אֶנֶשׁ חַי, may well be right: cp. Jer. 15<sup>18</sup> כִּאֲבִי נָצַח וּמָכַח אֶנֶשׁה].

צַח] Du. ("perhaps") חָצֵחַ (Is. 30<sup>26</sup>); Be.<sup>K</sup> "prps." חָצֵחַ, חָצֵחַ. Cf (Θ) τὸ βέλος μου = ff.

33. וְבִלִּי מִשְׁעַ

7. [Line <sup>a</sup> is short: possibly a word parallel in sense to line <sup>b</sup> has dropped out after באיב.]

8. **וְנָחַר**] Pf. with *waw* cons., with a frequentative force, carrying on **נָחַר**.



Bu. in assuming a third word in <sup>b</sup>. The rhythm in 𐤁𐤏, Bi. Be. Du. is 3 : 2 (17<sup>13</sup> n.); in Bu. it is normal—3 : 3 ; the normal rhythm is also obtained if we read 𐤏𐤃𐤁 𐤏𐤃𐤁, as in 8<sup>s</sup> ('ץ 𐤏𐤃𐤁), with 𐤏, which has the same phrase in both passages—*παράξει* (8<sup>s</sup> *παράξει*) τὸ δίκαιον].

II. **לְפָנַי** MS Reiske, Grä. Be. **לְפָנַי**, which might, of course, be right, but is not necessary (cf. **לְפָנַי אֶדְרָם יִשְׂרָאֵל**, Pr. 12<sup>14</sup>): **לְפָנַי** have *according to*, but this may be merely a paraphrase.

[וכארה] & καὶ ἐν τρίβῳ = ובארה, which would give a very poor sense.]

יִמְצֵאנוּ] cause it to *find, overtake, befall*, Hif. of מָצָא, as used in such passages as 31<sup>20</sup>, Dt. 31<sup>17</sup>, Ps. 21<sup>9</sup>, Is 10<sup>14</sup>.

12. 194. אף אמנם

יִרְשָׁע] the Hif., in the sense *act wickedly* (the "internal" Hif., G-K. 53a), is a late usage: Dn. 9<sup>5</sup> and Ps. 106<sup>6</sup> יִרְשָׁעוּ (in the original passage, יִרְשָׁעוּ, רָשָׁעוּ). Bu. Du. Be.<sup>K</sup> St. יִרְשָׁעוּ, which, as יִרְשָׁע is trans. in vv.<sup>17. 29</sup>, may be right.

13. [מִקְדָּר עָלָיו] *entrusted to him*: מִקְדָּר עָל as 36<sup>23</sup>, Nu. 4<sup>27</sup>,  
2 Ch. 36<sup>23</sup>.

אֶרֶץ] here and 37<sup>12</sup> might be a poetical form for אֶרֶץ (properly an old accus. termination: G-K. 90f); but it is more probably a false punctuation for אֶרֶץ = אֶרֶץ (so 1 MS), Bi. Bu. Be. (compare especially Pr. 8<sup>51</sup> with 37<sup>12</sup>).

שָׁם] Schl. Hi. supply in thought עָלָיו from א, who hath *laid* (upon him), etc. ? ; but וְיִי implies a *new* sentence into which it would be very forced to carry over the force of עָלָיו. Be. would *insert* עָלָיו after שָׁם, which, of course, is unexceptionable [giving a real parallel to עַל מִקְדָּשׁ; but it produces the doubtful rhythm 3 : 4 (21<sup>16</sup> n.)]; Di. Del. *set, founded* (38<sup>8</sup>, Is 44<sup>7</sup> (text doubtful)): but in this sense שָׁם would be a weak word; in 20<sup>4</sup> (cited in Be.<sup>1</sup>) מִי שִׁים אֶדָם עַל אֶרֶץ, the addition of עַל אֶרֶץ makes the case entirely different. Bu. שָׁמֵר, *keepeth*, Du. בָּתָּבֵל, “*And who attendeth to the whole world?*” שָׁם (sc. לְבָנָי; see next n.), as 23<sup>6</sup> al. EVV. *disposed*, reads into שָׁם more than it contains: *posuit*, not *disposuit*, is the equivalent of שָׁם.

14. יְהוֹשִׁעַ so Or.<sup>Qst</sup> (Baer, p. 58): 5 MSS Or.<sup>Kt.</sup> יְהוֹשִׁעַ;

cp. §.  $\text{שֵׁם לְבֹא אֵל}$  is to *set one's heart* (i.e. mind or attention) upon, to *regard* ( $1^8$  (על),  $2^3$ );  $\text{הִשִּׁיב לְבֹא אֵל}$ , to *turn back one's attention to*, would, if correct, mean substantially the same. Either  $\text{רָחוּ}$  or  $\text{נִשְׁמְחוּ}$  would, in this case, seem to be superfluous: omitting one (Ley omits  $\text{רָחוּ}$ ) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3 : 3 rhythm restored] by omitting  $\text{לְבֹא}$  (as originally a marginal gloss on  $\text{שֵׁם}$ , which has found its way by error into the text of  $14^a$ ), and reading  $\text{אֵם יֵשֵׁב אֵלָיו רָחוּ}$ ; so Bi. Bu. Du. Be.

(1)  $[\text{אֵלָיו}]$  [as in  $^b$  refers to God; but under the influence of the intrusive  $\text{לְבֹא}$  (see last n.),  $\text{עַל}$  (ad eum) referred it to man: and RV. actually substitutes "man" for "him"].

16.  $\text{וְאֵם-בִּינָה}$  בינה, as accented, can be only the imper., for which, however, after  $\text{אֵם}$ , even if  $\text{אֵם}$  be taken as expressing a wish (Ps.  $81^9$   $95^7$   $139^{19}$ ), there is no parallel (in Gn.  $23^{18}$ , even if the text is correct,  $\text{לֹא}$  precedes the imper.,— $\text{אֵם אֲחֵה לֹא שִׁמְעֵנִי}$ ): the least change that is necessary is, therefore,  $\text{בִּינֵה}$ , and if (there is) *understanding* (so Di. Du.): but in this case  $\text{אֵם בִּינֵה}$  would be expected, and it is much better to read  $\text{בִּינֵה}$  (Bu. Be.).  $\text{אֵם}$   $\text{אֵם}$   $\text{אֵם}$  all express a verb: but this is scarcely evidence that they *read*  $\text{בִּינֵה}$ ; they may be free renderings of  $\text{אֵם-בִּינֵה}$ .

17.  $\text{הֲאֵם}$   $40^8$  [Gn.  $18^{28}$   $\text{הֲאֵם תִּסְפָּח צְדִיק עִם רָשָׁע}$ , wilt thou really sweep away the righteous with the wicked, Am.  $2^{11}$   $\text{הֲאֵם זֶה}$ , Is not this really (so)? So here: can one . . . really govern? or the force of  $\text{אֵם}$  may here be expressed in English by emphasis, an incredulous *can*? *Lex.* 65a].

$\text{יִחְבְּרֵשׁ}$  is to *bind*, *bind up*, especially a wound (Hos.  $6^1$  al.), and the hair (Ex.  $29^9$ ): here = *keep under control*, fig. for *rule*. The sense (only here) is peculiar (cf.  $\text{עָצַר}$ , 1 S.  $9^7$ ); and perhaps based on Is.  $3^7$   $\text{לֹא אֲהִיֶּה חֲבֵשׁ}$  ( $\text{ἀρχαῖος}$ ), though there the sense *bind* is clearly felt, the meaning being, bind up and repair the ruined state.

$\text{צָדִיק כְּבִיר}$  [On the two adjectives  $\text{ἀσυνδέρως}$ , as often in Arabic, see] Ew. 270d; Del. [Kön. iii. 376m].

$\text{יִרְשָׁע}$   $2$  MSS  $\text{יִרְשָׁע}$  (*act wickedly*, as  $^{18}$ ); so also  $\text{יִרְשָׁע}$

(only misunderstanding *עש* in the sense of *condemns*, Dt. 25<sup>1</sup>); Be. *עש*.

18. *האמר*] read with 1 MS & (*ὁ λέγων*), *SV*, Mich. *Ew.* Di. Bu. Du. RVm. etc. *האמר* (the form *אמר*, as Pr. 25<sup>7</sup> *אמר*, Ezk. 25<sup>8</sup> Mass. and old edd.†: with prefixes always *אמר*, *לאמר*) is supposed to mean, *Is there a saying . . . ? = Can it be said . . . ?* or (EVV.) “Is it *fit* to say . . . ?”; but there is no parallel to this use of the simple *inf. c.* (*אמר*), Pr. 25<sup>7</sup>, cited by Del., is quite different): to express such an idea would require *האמר* (cf. 40<sup>8</sup>, Jer. 7<sup>8</sup>), or *הלאמר* (cf. Est. 7<sup>8</sup>, 2 Ch 19<sup>2</sup>, Gn. 30<sup>16</sup>; Dr. 204 *end*), or *הלאמר* (cf. 2 S. 14<sup>19</sup> *al.*; Dr. 202. 1 with *נ.*). Either *האמר*, or Grä. *האמר*, or Honth. *האמר* (cf. v.<sup>31</sup>), or Ley *אמר* *בי* (cf. 36<sup>23</sup>), would express substantially (and correctly) the supposed sense of *אמר* (can *בלעל* be addressed to an earthly king? how much less then canst thou condemn the Almighty, v.<sup>17b</sup>?) but that the question <sup>17b</sup> can only be answered in the negative is evident without further proof; and this reading spoils the connection of *אמר* in <sup>19a</sup> (the insertion of *how much less to* in EVV. in <sup>19a</sup> is obviously quite illegitimate).

*בלעל*] [for *אמר* ב', cp. 2 S. 23<sup>6</sup>, Nah. 2<sup>1</sup>. On theories as to the etymology of the term, see Moore or Burney on Jg. 19<sup>22</sup>; *EBi. s.v. BELIAL*].

19. *הביר*, *א.* *פנים*. 21<sup>20</sup> n. Du. proposes *הביר*.

*שוע*] [see n. on 36<sup>19</sup>].

*לפני*] *before, above*: as Gn. 48<sup>20</sup>.]

[*כי מעשה ידיו כלם*: <sup>20a</sup> *רגע ימותו חצות לילה*] <sup>19a, b</sup> are obviously parallel lines; in spite of some corruption in <sup>20b</sup> *ינעשו* (*ו*), <sup>20b, c</sup> are almost as obviously such: between these two distichs the intervening matter <sup>19c, 20a</sup> should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for <sup>20a</sup> is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 (21<sup>16</sup> n.); and perhaps it may be added, (3) *רגע* and *חצות לילה* look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding <sup>19c, 20a</sup> as a distich (Du.), is (RV. Bu.) to combine <sup>19c</sup> with <sup>19a, b</sup>, and <sup>20a</sup> with <sup>20b, c</sup> so as to

obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the *end* of a distich, and the second by *prefixing* a line to another distich, would be sufficiently suspicious. It is doubtful whether <sup>19c. 20a</sup> are, as and where they stand, a part of the original text. & has no translation of <sup>19c</sup> in &, for such are not the last words of v.<sup>19</sup>—*θαυμασθήναι πρόσωπα αὐτῶν*. & in <sup>20</sup> is very free, if really a version of anything like &; Du. suggests that & in <sup>19. 20</sup> contains a translation of <sup>25</sup> (to לִלְחָה) rather than of <sup>19c. 20a</sup>. But & cannot be safely appealed to against the originality of these lines.]

20. חֲצוֹת לַיְלָה [Ps. 119<sup>62</sup> and (ח' חל') Ex. 111<sup>4</sup>: elsewhere חֲצִי (ח) ה'.

יִגְעֶשׂוּ עַם יַעֲבֹר a people (the people of such potentates, v.<sup>19a. b</sup>) are shaken violently, and pass away (Di. Del.). נָעַשׂ is to *shake violently*: of the earth, Ps. 18<sup>6a. b</sup>, in Hithp. of waves *tossing themselves*, Jer. 5<sup>22</sup>; of nations reeling to and fro (under fig. of drunkenness), Jer. 25<sup>16</sup>. But the sense thus obtained is not satisfactory: we expect, as the subj. of יַעֲבֹר and יִגְעֶשׂוּ, not עַם, but the שָׂרִים and שֹׁעֵי of <sup>19a</sup>. Bu. Be. Oo. Honh. שֹׁעִים (שׁ) fallen out after the preceding שֹׁעִ—) [Ehrlich שָׂרִים] for עַם: Du. מַעֲסָם for עַם. The fig. of יִגְעֶשׂוּ is, however, very strong for either שֹׁעִים (Bu.) or שָׂרִים and שֹׁעֵי (Du.): read probably יִגְרָשׁוּ מֵעַם, they are *driven out from* a people (*i.e.* a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term ("the mighty") in <sup>20c</sup> without a parallel in <sup>20b</sup> is awkward: and it would be best, if יִגְרָשׁוּ מֵעַם be read in <sup>20b</sup>, to emend <sup>20c</sup>. Richter proposes for <sup>20b. c</sup> יַעֲבֹר וַיִּסְרֹם אֲבִיר, לֹא בִד And a mighty one (*viz.* God) removes them without hand; but this by introducing a term for God as the subj. in <sup>20c</sup> spoils the effect of the phrase לֹא בִד. Till something better than this is proposed, it is perhaps safest to assume that <sup>20b. c</sup> each contained a term for the classes mentioned in <sup>19a. b</sup>. To avoid the objection taken to יִגְעֶשׂוּ read יִגְעִי; Bu. thought of יִגֵּי, but rightly rejected the act. vb. on the ground that God is kept in the background.]

אֲבִירִים, another יָסִיד, another יָסוּד MS 1: [וְיָסִירוּ אֲבִיר] The 3rd pl. can be explained (as 4<sup>19</sup> 6<sup>3</sup> 7<sup>8</sup> etc.) by G-K. 144g. But either Be. יָסוּד אֲבִירִים, or Du. St. יָסִיד אֲבִיר (the subj. being God), or Bu. יָסִיר אֲבִיר, is preferable—the last being the neatest and best.

לֹא בִיד [cp. Dn. 2<sup>24</sup> עַד דִּי תִתְגַּזֵּר אֲבָן דִּי לֹא בִידָן: not by human hands, but by something very different, viz. Divine agency. Similarly הַחֲמוּכָה כְּמוֹ רֵנַע וְלֹא חָלוּ בָּהּ יָדִים La. 4<sup>6</sup>: and, with אִמָּם in place of לֹא, Dn. 8<sup>26</sup> בְּאִמָּם דִּי יִשְׁכַּר; cp. n. on אִשׁ לֹא 20<sup>26</sup>].

23. [כִּי לֹא עַל אִישׁ יָשִׁים עוֹד] usually taken to mean, He doth not long (עוֹד as Gn. 46<sup>30</sup> עוֹד צוֹאֲרִיו עוֹד, a rare usage) consider a man (עַל, יָשִׁים, sc. לְבֹ; see on v. 14): Di., objecting that this says too little, He doth not *still* (after he has done the deed,—“erst noch”) consider a man; Hi. De., taking שִׁים in the military sense which it has in 1 K. 20<sup>12</sup> (עַל רִשְׁמוֹ שִׁים וְרִאֲמוֹ שִׁים רִשְׁמוֹ עַל), He doth not long (עוֹד again as Gn. 46<sup>30</sup>) *attack* a man. But the עוֹד in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (לְהִלָּךְ אֶל אֵל) (בְּמִשְׁפָּט). Read with Reiske, Wr. Bu. Be.<sup>T</sup> Du. מוֹעֵד יָשִׁים מוֹעֵד (Be.<sup>K</sup> מוֹעֵד יָשִׁים, equally suitable though the pers. subj. has the support of the context: Du. Be. al. מוֹעֵד יָשִׁים), He doth not (like a human judge) appoint a *stated time* (1 S. 13<sup>8</sup> שְׂמוֹאל אָמַר שְׂמוֹאל אֵשֶׁר (שָׁם or אָמַר) שְׂמוֹאל 1 S. 13<sup>8</sup>) for a man (to appear, viz., for judgment, 23<sup>b</sup>).

[לְהִלָּךְ אֶל אֵל בְּמִשְׁפָּט] The idiom is unusual; but it is unwise to substitute אֵל for אֵל (Ehrlich), since this only half recovers the commoner idiom 'בִּמְשַׁלְּתָא' (Ps. 14<sup>23</sup>) or 'בִּמְשַׁלְּתָא', תְּבִיא, (Ps. 14<sup>23</sup> 22<sup>4</sup>, Is. 3<sup>14</sup>, Ec. 11<sup>9</sup>).]

24. [יָרַע] Aram. for יָרַע, as Ps. 2<sup>9</sup> [Is. 24<sup>19</sup>: see *Isaiah*, p. 470].

8<sup>2</sup> n. [בְּבִירִים]

[לֹא חֲקַר] a short circumstantial clause introduced by a negative of the same type as 8<sup>11</sup> 24<sup>10</sup> etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in 36<sup>26</sup> as also in 5<sup>9</sup> 9<sup>10</sup>: without (the possibility) of investigation (Bu.).]



[רָעַמְדָּ] in the older Heb. *הָעָמַד* is lit. to "make to *stand*," in the later Heb. it is used more formally in the sense of to *set* or *place*; cf. Dn. 11<sup>11, 12, 14</sup>; LOT<sup>9</sup> 535,<sup>1</sup> 503, No. 4. Bu. *רָעַמְדָּ*.

25. *מַעֲבָדָּ* [†] an Aramaism (as Dn. 4<sup>24</sup>, and often in Syr.) = Heb. *מַעֲבָדָּ*. [To avoid the Aramaism Ehrlich, assuming haplography of מ, reads *מַעֲבָדָּהִים* יְכִירִים *מַעֲבָדָּהִים*.]

[לַיְלָה] acc. of time, *in the night*: cp. בָּקָר, Ps. 5<sup>4</sup>; צֹהָרִים, Ps. 91<sup>6</sup>: G-K. 118i.]

26. *תַּחַת רָשָׁעִים* [instead of the wicked, which is supposed to mean *like* the wicked, *as if they were* wicked (U quasi impios), treating them as common malefactors; [and Ehrlich would even make *בְּמָקוֹם* in <sup>b</sup> synonymous with *תַּחַת* in this sense, emending *רָשָׁעִים* || *רָשָׁעִים* || *רָשָׁעִים*]. But this would imply that the *בְּנֵי־אָדָם* were themselves not wicked: besides, *תַּחַת* nowhere else means *like*. The text must thus be at fault. Bi.<sup>1</sup> Bu. *תַּחַת חֲקָתוֹ* *רָשָׁעִים*, *His wrath shattereth* (Is. 9<sup>3</sup>) the wicked. The emendation [which restores to <sup>26</sup> the normal 3 : 3 rhythm and good parallelism without, like the emendation next noticed, destroying the normal rhythm in v.<sup>25</sup>] is a good one: whether it is right or not is more than we can say. Be.<sup>T</sup> *יִדְבְּקוּ מִתַּחַת רָשָׁעִים* *וְיִפְתְּחוּ מִמָּקוֹמָם* (מִתַּחַת), *from their place*, as Ex. 10<sup>23</sup>, Zec. 6<sup>19</sup>), with *לֵילָה* in <sup>25b</sup>: this in itself is also good; but <sup>25b</sup> is rather short. Other more radical emendations do not commend themselves. E omits <sup>24b</sup>, and for <sup>25-26</sup> has: *ὁ ἀνθρώπος ἐπὶ τῆς γῆς* [thus not expressing *לֵבָן* *ἀνθρώπου τὰ ἐργα, ἔσβεσεν δὲ ἄσπερς, ὁπατοὶ δὲ* [A + *ἐγένοντο*] *ἐναντίον αὐτοῦ*, whence Bi.<sup>2</sup> obtains two distichs: *יָרַע בְּנֵי־אָדָם* : *חָקַר כִּי יִכִּיר מַעֲבָדָּהִים* : *יִדְבְּקוּ רָשָׁעִים סָפְקָם בְּמָקוֹם רָאִים* : Be.<sup>K</sup>, keeping <sup>24</sup> as it is, omits <sup>25</sup> to *לֵילָה*, and then reads: *יִדְבְּקוּ מִתַּחַת רָשָׁעִים* : *יִפְתְּחוּ מִמָּקוֹמָם* (or *רָשָׁעִים*) : *רָשָׁעִים*, after Houb. (so also Oo. St.); for *רָשָׁעִים* (Du.), *fissures, ruins* (common in Aram.), see Am. 6<sup>11</sup>.

[*בְּמָקוֹם רָאִים*] The phrase seems rather weak; but neither *רָשָׁעִים* (Ehrlich; see above) nor *רָשָׁעִים* (Wr.) is a probable substitute for *רָשָׁעִים*.]

27. *אֲשֶׁר עָלָה בָּן* usually regarded as a variant of *בֵּן עָלָה בָּן*, *Because* (Gn. 18<sup>6</sup> etc.; *Lex.* 475b); but Di. supposes *עָלָה בָּן* to point on to <sup>28</sup> *לְחַבֵּא*, "who *therefore* have turned aside from

after him, . . . *in order to bring*," etc. (this, however, is really nothing more than a statement of the literal sense of *אשר על כן*, and an explanation of the manner in which it (or *כי על כן*) comes to mean *Because*; see *Lex. l.c.*): in either case <sup>28</sup> expresses the *intention* of the acts described in <sup>27</sup>; the men in question so act with the intention of challenging God to assert Himself. *וְדַע* for *אשר על כן*, whence Bi. St. omit *על כן*; but the rendering is not evidence that *וְדַע* did not *read על כן*; the translators of EVV. render *Because*, and they certainly read *על כן*.

28. *לְהַבִּיאַ*] whether this is dependent on *על כן* or on the verb in <sup>27</sup>, the meaning is the same: the v. expresses (as explained above) the intention of the actions described in <sup>27</sup>.

*עליו* = *אֵלָיו* (*Lex.* 41a, 758a), cf. Gn. 18<sup>21</sup>: hardly = *up to*, (for which Di. quotes Is. 17<sup>7</sup> 31<sup>1</sup>, 2 S. 15<sup>4</sup>, 2 K. 25<sup>20</sup>).

*וְצַעֲקָתָא*] a different word might have been expected [*סְדִיחָא* . . . *סְדִיחָא*; *וְ* om.]: Du. suggests *שְׁחִיחָה* (Ps. 18<sup>7</sup> 34<sup>16</sup> 40<sup>3</sup> 102<sup>2</sup> al.) or *צִיחָה* (Ps. 144<sup>14</sup>, Is. 24<sup>11</sup>, Jer. 14<sup>2</sup> 46<sup>13</sup> †); [cp. 8<sup>3</sup> n.].

*יִשְׁמַע* . . . *וְ*] after *לְהַבִּיאַ*, as 33<sup>17</sup>: see Dr. § 118.

29. [Both lines are conditional sentences without conditional particles (G-K. 159b.): for the rhetorical question as the apodosis, cp. 9<sup>13</sup> 11<sup>10</sup> 23<sup>13</sup>.]

*יִשְׁקַט*] [may be punctuated as Qal *יִשְׁקַט*, *is still*, i.e. does not interfere (cp. Ps. 83<sup>3</sup>, Is. 62<sup>1</sup>): even if punctuated *יִשְׁקַט* (*פּ*), it still] may mean *showeth quietness* (37<sup>17</sup>, Is. 7<sup>4</sup> 57<sup>30</sup> = Jer. 49<sup>33</sup>); but the Hif. may be intended here to express *giveth quietness* (cf. Ps. 94<sup>13</sup>). [Yahuda (*JQR* xv. 713) interprets *יִשְׁקַט* after Arab. *اسقط*, *casts down*, *causes to fall*.]

*יִרְשָׁע*] [To gain a more direct antithesis to *יִשְׁקַט*, Hi. Del. Be.<sup>T</sup> (but not Be.<sup>K</sup>) emend *יִרְשָׁע* to *יִרְעָשׁ*, *causeth disquiet* (cp. Is. 14<sup>16</sup>)—"eine Verschlimmbesserung" (Bu.). Ehrlich: *יִרְשָׁע*, if he be still, who can be saved?].

*יִשְׁפֹּרְטֵהוּ*] Bu. *יִפְרֹטֵהוּ*, who will correct him? (40<sup>3</sup>). Wr. Be.<sup>T</sup> (but not Be.<sup>K</sup>) [*יִשְׁרָטֵהוּ*, from *שָׂרַח* (cp. 37<sup>8</sup>), when he removes the condemned (lit. hides the face, viz. of the prisoner), who can release him?].

29, 30. תַּל גִּי וְעַל אָדָם יָחִיד : מְלִכָּה אָדָם חֲנָף <sup>29a</sup> : <sup>29b</sup> Both towards (or against : sc. he hideth his face) a nation, and towards (or against) a man, alike ; <sup>30a</sup> That a godless man reign not, <sup>b</sup> That there be no snares of the people (to lure them, viz. to destruction). The use of מֶן is in itself quite regular, both in <sup>a</sup> (*Lex. s.v. מֶן, 7b (a)*) and <sup>b</sup> (מִלְכֵּי עָם = מְלִיכֵי עָם, as 1 K. 15<sup>18</sup>, Is. 7<sup>8</sup> al. : *Lex. s.v. מֶן, 7b (b)*) ; but the sense of both <sup>29a</sup> and <sup>30a</sup> is forced. Bu. regards <sup>29a</sup> as a gloss, intended to state expressly that <sup>29a</sup> <sup>b</sup> is applicable to an individual (Job), not less than to a nation : he then continues (connecting with <sup>29a</sup>), after Θ (*βασιλεύων*), Τ (*מְלִיכָה*), Υ (*qui regnare facit*) אָדָם חֲנָף, and then fills up the short <sup>30a</sup> by prefixing מִלְכֵּי : “When he maketh a godless man king, (Even) a ruler out of the snares (fig. for destroyers) of the people” (or, alternatively for <sup>30a</sup>, מְעַשֵּׂה מַעֲשֵׂי עָם, “a perverse one, of the oppressors of the people”). But, as the verbs in <sup>29a</sup> <sup>b</sup> are sing., would there be any need to add a note to point out that the reference was to an individual, as well as to a people? Du., rejecting אָדָם חֲנָף as a gloss intended to explain what the מִלְכֵּי עָם are, makes a distich out of <sup>29a</sup> <sup>30</sup> : תַּל גִּי וְעַל אָדָם יָחִיד (יָחִיד), “But he *watches over* (8<sup>o</sup>) a people and over men, That no snare of the people reign” (מֶן in מִלְכֵּי עָם partitive, as מִימֵי, 27<sup>6</sup> n.). Be.<sup>K</sup> prps. יָחִיד for יָחִיד ; so St. : [Richter אחד for יָחִיד (אָדָם אחד = individual, and conjecturally prefixes to <sup>29a</sup> וְהוּא יָחִיד בְּמִשְׁפָּרָם ; But (whatever may seem to be the case, <sup>29a</sup> <sup>b</sup>) *he* visiteth in equity, Both nations and individuals].

[אָדָם] commonly understood by modern interpreters to denote here the *individual* in antithesis to גִּי, a *nation* (see last n.), though Υ *super gentes et super omnes homines* (cp. Du. as cited in last n.) treats יָחִיד אָדָם as a larger *community* than גִּי. אָדָם, properly a collective, so far retained in Hebrew its original character that it never developed a pl. (ct. Phoen. אָדָם), individuals of the human race being commonly indicated by אָדָם בֵּן, pl. אָדָם בְּנֵי, as individuals of the bovine kind were indicated by בָּקָר בְּנֵי. Nevertheless the sing. אָדָם does at times refer not to the race, but to individuals of it, and may sometimes be

idiomatically rendered in English by *any one*: see, e.g., Lv. 1<sup>2</sup> 13<sup>2</sup>. It is, however, a different matter for this properly collective term to express the idea of the individual *in contrast to a collectivity* such as nation; and the dubious nature of the Hebrew text, and the scarcely less dubious emendations hitherto proposed, leave it doubtful whether *על נר ועל אדם* is the original text, and, if so, whether it means *towards a nation or towards an individual*.]

31-32. "For did one (ever) say to God (emph.), I have borne (punishment), without offending (so Ew. Hengst. Di. Reuss: Rashi, Ges. *I will not offend*; but in this case *עו* would be expected): Beyond (that which) I see, do *thou* teach me; If I have done unrighteousness, I will do it no more." *הָאָמֵר* is, of course, the pf. with *interrog.*: *אֵלֹהִים* is prefixed for emphasis, cp. (also before ה) Neh. 13<sup>27</sup> *הָרַשְׁעָה לָכֵן*, Jer. 22<sup>18</sup>, and (before ב) Is. 28<sup>18, 19</sup>, Mic. 5<sup>4</sup>, (before ל) S. 20<sup>8b</sup>. The subj. of *אָמַר* is *הָאָמֵר* (21<sup>22</sup> 30<sup>24</sup>: see G-K. 144e). [Other interpretations of the v. really require *הָאָמֵר* to be differently punctuated, or emended: *הָאָמֵר*, Θ, Du. (see below); *אָמַר* (Reiske, Ley); *לְהָאָמֵר* (Bi.); *נִי אֶל אֱלֹהִים אָמַר* (Be.<sup>K</sup> (alt.), Richter; cp. *סֹדֶסְךָ וְלֹדֶסְךָ*].]

*לֹא אֶחָבֵל*] = *without offending*: cf. Ps. 26<sup>1</sup>, Lv. 1<sup>17</sup> (Dr. 162). *חָבַל*, in late Heb., is to *deal corruptly, harm, offend* (Neh. 1<sup>7</sup> †); elsewhere in OT of *material* ruin or destruction; cf. 17<sup>1</sup>; also Aram. *חָבַל*, to *hurt, destroy*, Dn. 4<sup>30</sup> 6<sup>23</sup>, Ezr. 6<sup>13</sup> †, Hithp. to *be destroyed*, Dn. 2<sup>44</sup> 6<sup>37</sup> 7<sup>14</sup> †; *חָבַלָא*, Dn. 6<sup>23</sup> *harm* (of an *offence* against a king). [Richter *לֹא אֶחָבֵל* with *אֶשְׁמָחַי* for *נִשְׁמָחַי*.]

*בְּלֹעֲדֵי אֶחָזָה*] *apart from* (Gn. 41<sup>44</sup>): for the *st. c.* before a rel. cl., with ellipse of *that which*, cf. Jer. 2<sup>3</sup>, Ps. 65<sup>5</sup> (G-K. 130d). *Ἐ (Θ) ἀνεμαυρῶν (בלעדי) ὅς, δὲ δείξον μοι*. Du. Be., however, emend the verses so as to make them contain a confession of sin: *כִּי אֶלֹהִים הָאָמֵר (אֶלֹהִים אָמַר* (or Be. *נִשְׁמָחַי*) (Be. after *ע* si erravi *הָאָמֵר* אֶחָזָה (אֶחָזָה *עוֹד* לֹא אֶחָבֵל *עוֹד* (Be. *הָתִישָׁתִי*) 'אֶחָזָה: If (there is) one that saith to God, "I have lifted myself up, I will no more deal corruptly; I see it (*i.e.* I see that I have sinned, and deserve punishment, but admitting that he 'does not know if *אֶחָזָה* is right': Be. If I have sinned), do *thou* teach me (*sc.* how I may escape the consequences of my

sin), If I have done unrighteousness, I will do it no more." According to Du., in <sup>1a</sup> **וְשׁ** must be either understood or inserted; but in either case **כִּי אֶל־אֱלֹהִים הָאֵמֶר** is extraordinary Heb. for "If one saith to God": in **אֲחַבֵּל בְּלִעָדִי** **בִּל** is dittographed, and **עָדִי** yields **עַד**.

33. "Is he to recompense thee according to *thy* (emph.) judgment, that thou refusest it (art dissatisfied with what He *does* do)? (I say this), for *thou* must choose, and not I (who am satisfied); Say, then, what thou knowest" (*i.e.* propose a juster system of recompense)! So Di. Del. Bu. **מַעֲמֵךְ**: cf. **עֵם** = *in the mind* or *judgment* of (<sup>9</sup> <sup>10</sup> <sup>11</sup>); and **מַעֲמֵךְ**, Gn. 41<sup>22</sup> and 2 S. 3<sup>35</sup> **מַעֲמֵךְ** אֲנִי עַד עוֹלָם מִדְּמִי אֲבִיר.

**יִשְׁלַמְנָה** the fem. sf., with the force of a neuter, referring to an object understood from the context (cp. Nu. 23<sup>19</sup>, 1 S. 11<sup>2</sup>; and see G-K. 135<sup>p</sup>): Bu. Du. Be. **יִשְׁלַמְנָה**. An obj. of **מַעֲמֵךְ** is much desiderated: Bi.<sup>1</sup>, cleverly, **כִּי דִרְכִי אֶל מִסַּחֲת**, Du. Be.<sup>T</sup> (Be.<sup>K</sup> "sed l. prb. **אֶל**") (Be.<sup>T</sup> **עָצָו** or **מִשְׁפָּט**) **הָאֵמֶר כִּי מִאֵם הָאֵמֶר** (*Dass er verwürfe*: but ? for **מִאֵם** (**כִּי**) his (the penitent sinner of <sup>1a</sup>, according to Du.'s view of that v.) desire (to be forgiven)?" Against the sense of **מַעֲמֵךְ**; and otherwise far-fetched. [Richter places **וְשׁ** before **וְעַתָּה דִּבֶּר**, and supplies the words with a parallel line **וְהָיָה לְחִשְׁבֹּן אִתִּי**, treating the distich thus obtained as the conclusion of the disputant's challenge to God (begun in <sup>1b</sup>). The remainder of <sup>23</sup> (from **וְעַתָּה דִּבֶּר** to **וְהָיָה לְחִשְׁבֹּן אִתִּי**) contains Elihu's comment on the challenge: here Richter reads **יִשְׁלַמְנָה** for **יִשְׁלַמְנָה** and **אֲנִי** for **אֲנִי**; and renders, Appear to dispute with me, And say what thou knowest; Must he according to thy judgment repay (das Regiment führen), if something does not please thee, So that thou shouldest choose and not the Lord. Highly conjectural, and **אֲנִי** is against the usage of the book, excepting in 28<sup>28</sup>. The last objection could be avoided by reading (with Ley) **אֲנִי** for **אֶל**.]

35. **וְהִשְׁכִּיל** with **וְ** as Jer. 3<sup>15</sup> (G-K. 53<sup>k</sup>). Here an inf. abs. Hif., with the force of a substantive, as Jer. 3<sup>15</sup> (unless **וְעַתָּה** be read), and **וְהִשְׁכִּיל**, Jb. 25<sup>2</sup> (see *n.*). **בְּהִשְׁכִּיל** (Olsh. § 191c, p. 359, Bu. Du.) is not an improvement.

36. אָבִי] if correct (as אָבִי, my father (U pater mi), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. *ad loc.*) as 1 impf. sg. from Arab. *bayya*, properly to *come in*, especially as a *refugee* or *suppliant* (= Heb. בָּיָא: cf. دَخِلَ; دخل), and then to *entreat*; in common use in the Hauran in this sense (pf. *bil*, *binā*, *I, we, have entreated*; impf. *yebi*, *tebi*, *tabin* (fem.), *abi*; plur. *yebū*, *yaben* (fem.), *tebū*, *taben* (fem.), *nebi*: his collection of Hauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, אָבִי will mean here, *I pray* (God) that Job may be tried. But the explanation would be more satisfactory if to *entreat* were not (as appears to be the case) a relatively modern dialectical sense of *bayya*. [בִּי אָבִי, is explained by Wetzst. from the same √: properly, *an entreaty to my lord*! = *I pray my lord* (cf. *Lex.* 106a, δ), but is otherwise explained by Köhler in *ZATW*, 1916, 26 f.; cp. *ib.* 216.] A wish is also expressed by אֶלְיָהוּ יִבְרַח אִיּוֹב (with a double rendering of אָבִי), or, according to another reading, אֶלְיָהוּ יִבְרַח אִיּוֹב; and if we emend with Perles אִם (*If only* . . . as Ps. 139<sup>19</sup>). אֶלְיָהוּ יִבְרַח אִם אֶלְיָהוּ (μάθε 'Iώθ), whence Hi. אָבִי (= *hombeit*, as in late Hebrew as Dn. 10<sup>7</sup>, see *Lex.*), Sgf. Bi. אֶלְיָהוּ (as 2<sup>5</sup> 5<sup>8</sup> al.); אֶלְיָהוּ, of a truth, whence Mich. Bu. ("possibly") אֶלְיָהוּ (32<sup>8</sup>); Grā. אֶלְיָהוּ. Bu. om. אָבִי (so Oo. Grimme, St.) as dittographed from אֶלְיָהוּ. Du. (after אֶלְיָהוּ) יִבְרַח for יִבְרַח: Ah (assuming אָבִי to be a particle expressing a wish), that Job would *let himself be warned* for ever!

עַל תְּשׁוּבוֹת בְּאִנְשֵׁי אָרָם] There are many cases in which ב has the force of *in the capacity of* = *as* (*Lex.* ב, 7a, p. 88), and some (*ib.* 7d) in which (unless ב should be read) it denotes *in the form of*, as in a comparison, Ps. 37<sup>20</sup> and 102<sup>4</sup> כְּלֹ בְעֵשׂן (but כְּעֵשׂן, Is. 51<sup>6</sup>); but this passage ("by reason of answers *in the capacity of* naughty men") and 36<sup>14</sup> go beyond these; and it is better to read כְּאִנְשֵׁי by reason of answers *like* (those of) naughty men (כ pregnant as in Ps. 18<sup>24</sup>, Is. 29<sup>4</sup> 63<sup>2</sup>: *Lex.* 455a); so 2 MSS, Ol. Be. St. (אֶלְיָהוּ can hardly be cited for כ: RV. reads 'ב, but still has *like*!). [תְּשׁוּבוֹת as 21<sup>34</sup>; but the absence of the suffix here is sus-

picious.]  $\text{ע}$  for חשוכה;  $\mu\eta$   $\delta\epsilon$  ἀνταπόκρισις = אֶל־הַשֵּׁב;  $\text{ס} = \text{ס} = \text{ס}$  = וְאֶל־הַשֵּׁב;  $\text{U}$  ne desinas = אֶל־הַשֵּׁב;  $\text{U}$  as  $\text{U}$ . Grā. after  $\text{U}$  וְאֶל־הַשֵּׁב, “and let him not be reckoned among naughty men” which, as Bu. remarks, would follow well after Du.’s  $\text{U}$  in  $\text{U}$ .

37.  $\text{U}$  בינינו יספק]  $\text{U}$ .  $\text{U}$ , as 27<sup>23</sup> ( $\text{U}$ ), Nu. 24<sup>10</sup>, La. 2<sup>15</sup> ( $\text{U}$ ), which, as the v. is very short, is probably, with Bu., to be inserted after  $\text{U}$ . Ley, Be.<sup>K</sup> St. omit the two words *m. c.* [they are perhaps a gloss on v.<sup>36</sup>; Bi. Du. omit also  $\text{U}$ ; but  $\text{U}$  is rhythmically better with than without  $\text{U}$ ].

$\text{U}$  cf. on 33<sup>21</sup>.

## CHAPTER XXXV.

2. [הזאת] points on to <sup>3</sup> . . . כי. ל. חשב, as 33<sup>10</sup> 13<sup>24</sup> al.  
 [אמרת צדקי כאל] (Or) sayest thou, "My righteousness  
 is more than God(s)"? so Del.; and Ew. substantially, but treat-  
 ing אמרת as a subordinate circ. cl., "*thinking* that . . ." Di.  
 Bu. Du. "Or callest thou it, 'My righteousness before [מן,  
 4<sup>17</sup> n.] God'? that," etc. : אמרת (which does not by itself mean  
*call*) for (or לָהּ) לוֹ ; אמרת לוֹ ; [cp. נאמר לוֹ, to be called, Is. 4<sup>3</sup> 19<sup>18</sup> 61<sup>6</sup>];  
 the ellipse, however, makes the construction hard. [On either  
 view the style is awkward and אמרת . . . כי האמר is scarcely  
 an elegance.] & (δικαιός εἰμι), ἵνα (iustior sum), i.e. (unless  
 the VV. paraphrase) צדקתי ; so Ol. Be.

3. [יסכן] cf. 15<sup>3</sup> 22<sup>2</sup>.

[לך] indirect narration (without כי) after מה : cf. 22<sup>17b</sup>, Ps.  
 64<sup>6</sup>; and see G-K. 157a. The indirect changes here into the  
 direct narration (אעיל) : the opposite change in 19<sup>28</sup> 22<sup>17b</sup> 22<sup>17b</sup> 22<sup>17b</sup>  
 [with מה אעיל, cp. מה נתיל, 21<sup>15</sup>]. Grā. Du. Be. St. Bu. לִי.

[מחטאתי] *more than my* (hypothetical) *sin* = more than if  
 I had sinned : cf. Ps. 18<sup>24</sup>. Perhaps (Bu.) מחטאתי (the inf. as  
 Ezk. 33<sup>13</sup> end). [Ehrlich avoids these rather doubtful locutions  
 by reading in 30 מה אפעל אם חטאתי, cp. 7<sup>30</sup>; but is this probable  
 before v.<sup>6</sup>?]

4. [אשיבך מלין] In prose חשב מ' דבר (1 K. 12<sup>4.9.16</sup> al.).

[ואת רעך] : ואח שלש רעך & cp. 32<sup>3</sup> (if רעוי and not אנשים  
 is original there). Be.<sup>T</sup> prefers רע, *thought: and thy thoughts*  
*with thee*].

5. [שחקים] [36<sup>28</sup> 37<sup>18.21</sup> (all Elihu): in Job elsewhere only,  
 38<sup>27</sup>].

6. [מדתפעל-בו] presupposing תפעל (G-K. 64c), though  
 the form in use is always יפעל, etc. Rd., probably, תפעל.



בּו] stronger than ל (7<sup>30</sup> 22<sup>17</sup>), [which is read here by 2 MSS: cp. לָסָה].

8. ו supplies, for the sense, in <sup>a</sup> *nocebit*, in <sup>b</sup> *adiuvabit*: so EVV.

9. [עֲשׂוּקִים] the pl. in an intensive sense (G-K. 124e), as Am. 3<sup>9</sup>. [But a personal term עֲשׂוּקִים (MS<sup>Kem</sup> 366; cp. Jer. 22<sup>3</sup>) is suggested by the || in <sup>b</sup>, so אַע אַע אַע ו.]

[זַעֲיָקוּ] "Whether this is rightly distinguished as Hif. (for 'to raise a cry' (G-K. 53d), so only here), we must leave to the linguistic feeling of the scribe who inserted the י" (Bu.).

[רַבִּים] רַבִּים so constantly means "many" that it could hardly have suggested the idea of *great men*; it is doubtful (in the sense *grandævi*) even in 32<sup>9</sup>; and in the sg. though used with collectives (as עַם, קָהָל, צֶבֶא), it is otherwise very rare (סֹלֶךְ רַב, Ps. 48<sup>8</sup>), except where it = *chief, chief officer*, as רַב מַבְחִים (in Jer. and 2 K. 25 for the earlier מַבְחִים שֶׁר of Gn.), רַבִּי סֹלֶךְ בָּבֶל, Jer. 39<sup>18</sup> (*Lex.* 913). If correct, it is thus in any case an unusual sense. Hence Bu. ("perhaps"), Be. Nichols, רַעִים (as 12); or עֲבִירִים (as 34<sup>24</sup>).

10. [אֶחָד . . . אֶחָד] so אַ (with *me* in 11) אַע: א . . . אֶחָד; עֲשִׂי; so Bu. Oo. St. The change does not seem necessary: in 10 an individual (אֶחָד: G-K. 144e) speaks for himself; in 11 he says what is applicable to himself only as one among other men.

11. [מִלְפָּנָיו] = מִלְפָּנָיו (G-K. 68k), and probably an error for it. אַ ο διορίζων με, whence Klo. מַפְלֵט, who *distinguishes us from*," etc., which "deserves consideration" (Bu.), and may be right.

[ו . . . יחכמו] Dr. 117; G-K. 116x.

12. [שֶׁם] [some (cp. Bu.) postulate a temporal sense (cp. נִם) for שֶׁם here, as in 23<sup>7</sup>; *Lex.* does not recognize the meaning, and it is strange that if, in Hebrew as in Arabic, the particle was temporal, this meaning should be so slightly and doubtfully attested: G.-B. cite for it Ps. 14<sup>5</sup> 35<sup>13</sup> 66<sup>6</sup> 132<sup>17</sup>, but in Ps. 132<sup>17</sup> the sense is clearly local; in the remaining passages, as in these passages in Job, the temporal sense, if

established, would be the more natural; though here in particular Kō. (iii. 373<sup>k</sup>) feels that שם approaches an *inferential* force].

[לֹא יַעֲנֶה] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of <sup>b</sup>, so that it yields a natural reason for יַעֲנֶה; לֹא יַעֲנֶה, *because of the pride of their thoughts* (or, *purposes*: Ps. 139<sup>2,17</sup>), would be easy, but not altogether satisfactory.]

13. [יִשְׁוֹרְנָה] שׁוֹ is masc.: rd. probably יִשְׁוֹרְנֵי (Du. Oo. St. Bu. Be.<sup>K</sup> alt.). Bi. Du. ("perhaps") Be.<sup>K</sup> alt. insert שִׁפְטֵי before שׁוֹ (cf. שִׁפְטֵי אֵן, Pr. 17<sup>4</sup>); but the more general שׁוֹ is preferable. Ley, Be.<sup>T</sup> אֵן שִׁפְטֵי.

14. [אֵף כִּי] = how much less, when . . . (*Lex.* [s.v. אֵף 2]), as Ezk. 15<sup>5</sup>: so "how much more, when . . .," Pr. 21<sup>27</sup>, 2 S. 4<sup>10</sup>; cp. כִּי אֵף, 1 S. 23<sup>3</sup>, 2 K. 5<sup>13</sup>; Hi. Del. here and in Neh. 9<sup>18</sup> take כִּי אֵף as = yea, when [*Lex.* s.v. כִּי אֵף].

[תִּשְׁוֹרְנֵי] "(that) thou beholdest him not." Indirect nar., as <sup>2a</sup>. [The closeness of תִּשְׁוֹרְנֵי to יִשְׁוֹרְנָה is a little suspicious; but יִשְׁוֹרְנֵי (Bi.) would be equally so, and would find very precarious support in the *καὶ ὁμῶσαι με* of G's paraphrase of 12. 14.]

[דִּין] Perl. Du. (taking the words as Elihu's) Be. St. דִּין, *Be still* (= be resigned), for דִּין, as Ps. 37<sup>7</sup> דִּין לַיהוָה (||) (מתחולל לו').

לֹא (from חָל) only here to *wait*, hence Bu. Be. either לֹא (from חָל) (Ps. 37<sup>7</sup>) or (from חָל) (Ps. 37<sup>7</sup>). However, the Hithp. means to *wait* only in Ps. 37<sup>7</sup>; the Qal has the same meaning, Jg. 3<sup>25</sup>, Mic. 1<sup>12</sup>: so we can hardly be sure that the Po'lel had not the same meaning as well.

15. [וְעַתָּה כִּי אֵין פֶּקֶד אִפּוֹ] The pointing and accentuation of אִפּוֹ show that the punctuators made two clauses of the line, understanding some word after אֵין; and had no intention of adopting the impossible construction of connecting אִפּוֹ and פֶּקֶד. וְעַתָּה כִּי אֵין (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, שֶׁאֵין כִּי אֵין (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, שֶׁאֵין כִּי אֵין

לֹא רָצָה לְאֵיזֹב פֶּקֶד אִמּוֹ . . . וְיֵשׁ אִמְרִים בַּעֲבוּר שְׁלֹא הִתְחַלְלָה לוֹ פֶּקֶד אִמּוֹ עַל־כֵּן :  
 Kimchi, יֵשׁ אִמְרִים בְּפֶקֶד הָאִמּוֹ עַל אֵיזֹב לִנְגַד הַמֵּאוֹתָיו, AV., But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of אִמּוֹ and פֶּקֶד by the analogy of Arab. *laisa*, which is sometimes followed by a finite verb (with examples quoted from Fleischer); פֶּקֶד אִמּוֹ, taken thus together, are simply impossible Hebrew. Di. (as Ew. *Comm.*), because it is not (the case that)—or (as Ew. § 321d), because there is not (aught that)—his wrath hath punished: but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) אִמּוֹ. אִמּוֹ is never simply “nothing.” Θ (Θ) (οὐκ ἔστιν ἐπισκεπτόμενος ὀργὴν αὐτοῦ), Σ (ἐπιλογιζόμενος), Hi. Sgf. Bu. Be. אִמּוֹ פֶּקֶד אִמּוֹ כִּי, because his anger punishes not. The sense thus produced is quite satisfactory: but, though אִמּוֹ with a sf. is common before a ptc. (as Ex. 5<sup>10</sup>), and אִמּוֹ followed by a subst. and a part. also occurs (as Ex. 33<sup>15</sup>, Lv. 14<sup>21</sup> אִמּוֹ יָדָהּ כִּי), there is no parallel for the ptc. *preceding* the subst., and אִמּוֹ פֶּקֶד אִמּוֹ כִּי must be read. Grā. אִמּוֹ. [Another grammatical possibility of אִמּוֹ is that אִמּוֹ, *his* (i.e. Job's, 18<sup>4</sup>) anger, is *obj.* of פֶּקֶד; but alike whether we point פֶּקֶד אִמּוֹ, there is none that punisheth, or read אִמּוֹ פֶּקֶד, He (God) punisheth not, his anger, this yields no sense suitable to the context.]

וְיָדַע יְדַע עַל־כֵּן אִמּוֹ, to know *about*, as Ps. 31<sup>8</sup> (perhaps), Jer. 38<sup>24</sup>. אִמּוֹ† is explained by Del., most precariously, as meaning *arrogance*, lit. *overflowing*, from the Arab. *fashsha*, the primary meaning of which is *assumed* to be to *overflow*. The *actual* meanings are, however, very different, to *make the wind come forth* from a milk-skin, to *belch*, *utter calumnies*, etc.; see Freytag, s.v.; Lane, 2399c–2400c, to say nothing of the sibilant being wrong. No doubt, with Θ (Θ) Σ Υ, and most moderns, אִמּוֹ should be read. Cocceius, Ew. (if אִמּוֹ is not to be read with Θ), Hr. Bu. *folly*, from √ אִמּוֹ (cf. Ar. *fasis*, *weak* in mind and body). [אִמּוֹ is certainly more probable than אִמּוֹ; but the text as emended, and with אִמּוֹ אִמּוֹ for 'א 'ד (see last n.) still suffers under an objection to אִמּוֹ, viz. that אִמּוֹ in <sup>b</sup> with either אִמּוֹ or אִמּוֹ weakens the sense; we expect not “he knoweth not *much*,” but “he knoweth *nothing at all* about

transgression." It would be easy, but not very attractive, to read אדם for מאד; Richter avoids the difficulty otherwise, but also unattractively; he retains א, and in <sup>b</sup> reads בַּפֶּס (בַּפֶּס, as La. 3<sup>16</sup>): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.]

16. [הבל] adv. accus. (as 9<sup>29</sup> 21<sup>24</sup>) = *emptily*.

פצה פה [יפצה פיהו] as Jg. 11<sup>25, 26</sup> (to make a vow; cf. Ps. 66<sup>14</sup> אשר פצו שפתי), Ps. 22<sup>14</sup>, La. 2<sup>16</sup> 3<sup>46</sup> (in derision), Ezk. 2<sup>8</sup> (to eat), Is. 10<sup>14</sup> (of a bird); fig. of the earth, Gn. 4<sup>11</sup>, Nu. 16<sup>30</sup> (|| Dt. 11<sup>6</sup>) †.

[יִבְגֵּד] See on 8<sup>2</sup>. & (θ)Σ erroneously יִבְגֵּד.

## CHAPTER XXXVI.

2. [כְּתָר] an Aramaism: in ㄫ Levy quotes only this passage and Is. 42<sup>4</sup>, and in the Afel (as pointed) Is. 51<sup>5</sup>, Mic. 5<sup>6</sup>; but in Syr. ܟܬܪ is very common (Ex. 14<sup>12</sup>, Is. 8<sup>17</sup> etc.).

[וְעִיר] Is. 28<sup>10.12</sup> †: probably a diminutive form (G-K. § 86g, n. (the Engl. transl.); cf. Dr. on 2 S. 13<sup>20</sup>).

[וְאַחֲרָיִם] 15<sup>17</sup> n.

[לְאַלְהֵי] ㄫ *ἐν ἐμοί*: Bi.<sup>1</sup> Grā. Du. St. insert לְ before לְאַלְהֵי, Bi.<sup>2</sup> י. [For the force of the לְ in לְאַלְהֵי, which even in ㄫ is not that of possession, cp. 13<sup>7</sup>. Hoffm. unnecessarily and improbably לְאַלְהֵי.]

3. [וְעִיר] see on 32<sup>6</sup>. [Hoffm. לְ: improbable.]

[לְמַרְחֹק] 39<sup>29</sup>, 2 S. 7<sup>19</sup> (= 1 Ch. 17<sup>17</sup>), 2 K. 19<sup>25</sup> (= Is. 37<sup>29</sup>); עד לְמַרְחֹק, 2 Ch. 26<sup>15</sup>, Ezr. 3<sup>12</sup> †. On the use of לְ (with pleon. ל) see, further, *Lex.* 583b. [Here, as clearly in 2 K. 19<sup>25</sup> and (cp. the || מִשָּׁם) in c. 39<sup>29</sup> לְמַרְחֹק = *from* afar, not *to* afar (so Del. here): for לְ in other phrases meaning *from*, see, e.g., Dt. 4<sup>32</sup>, Jg. 20<sup>1</sup>.]

[פֹּעֲלִי] "my Maker": so only here (cf., however, the vb. Pr. 16<sup>4</sup>). ㄫ *ἐργαίς δέ μου* (= לְפֹעֲלִי) [cp. Fried. Del. "meine Handlungsweise"].

נָתַן עַל, נָתַן בְּכֹד [12<sup>22</sup> n.], as in נָתַן צֶדֶק.

4. [תְּמִיִּם] ㄫ *συνεῖς*, whence King (*JThSt.* xv. 80), תְּמִיִּם.]

[וְעֹתָ] the pl. intensive [as 1 S. 2<sup>3</sup>, אֲמַנּוּ, Pr. 28<sup>20</sup>; בִּינוּ, Is. 27<sup>11</sup>, תְּבוּנוּ, Is. 40<sup>14</sup>. See G-K. 124e].

5. [כְּבִיר] of God, as 34<sup>17</sup>: for the word, see 8<sup>2</sup> n. [ㄫ omits כְּבִיר.]

[כְּבִיר כַּח לֵב] So Θ. The asyndeton (which equates strangely כְּבִיר כַּח לֵב with כְּבִיר \*), the shortness of the line, and

the expression "strength of heart" (*i.e.* of understanding), all point, however, to some fault in the text. Bu. כִּבִּיר כַּח וְחָכְמָה לֵב, "mighty in strength, and wise in heart" (so  $\mathfrak{C}$ : cf. 9<sup>4</sup> חֲכָמָה לֵב וְאִמְצָא כַּח; also 37<sup>24</sup>), removing at once all these difficulties [but producing the rhythm 4:4 which is very rare in Job (21<sup>28</sup> n.)]. Du. remarks, "כִּבִּיר לֵב and כִּבִּיר וְלֵא are variants, and כַּח a scribal error for לֵב, which has been suffered to remain; as כִּבִּיר לֵב does not occur elsewhere, it is more prudent to read לֵב כִּבִּיר (Ex. 9<sup>7</sup>)"; and so reads for 5-7<sup>a</sup> (making two distichs of them) וְלֵא יִמָּאס כִּבִּיר לֵב לֹא יִחִיחַ רֶשַׁע: וְשֹׁשֶׁבֶת עֲנִיִּים יִתֵּן לֵא (so Be.<sup>K</sup> St. for 5, and as alt. for 7<sup>a</sup>); but וְלֵא is now also needed in 6<sup>a</sup> and 7<sup>a</sup> [and was so read perhaps in 6<sup>a</sup> by  $\mathfrak{C}$ —note  $\delta\epsilon$  in 12.17  $\mathfrak{C}$ ]. [Another way of recovering the original text is suggested by  $\mathfrak{C}$ . 6-11 in editions of  $\mathfrak{C}$  are  $\Theta$ , and thus 5 and 12 represent continuous lines in  $\mathfrak{C}$ : the two lines 6<sup>b</sup>. 7<sup>a</sup> appear in  $\mathfrak{C}$  (though separated from one another and from 5), viz. 6<sup>b</sup> in 15<sup>b</sup>  $\mathfrak{C}$ , 7<sup>a</sup> in 17<sup>a</sup>  $\mathfrak{C}$ . Bringing together the separated lines,  $\mathfrak{C}$ 's rendering of 5.6 reads ( $\gamma\lambda\gamma\omega\sigma\kappa\alpha\epsilon\ \delta\epsilon\ \delta\tau\iota$ ):

5 ὁ κύριος οὐ μὴ ἀποποιήσεται τὸν ἄκακον,  
 12<sup>a</sup> ἀσεβεῖς δὲ οὐ διασώσει.  
 15<sup>b</sup> κρίμα δὲ πρῶτον ἐκθήσει,  
 17 οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμα:

this represents

אל לא ימאס חמים  
 ולא יחיה רשעים  
 ומשפט עניים יתן  
 ולא יער מצדיקים (ים) משפט (דין) 7

In point of rhythm and parallelism, and in providing an obj. for ימאס in 5, this is certainly preferable to  $\mathfrak{H}$ . With the first of these distichs, cp. 8<sup>20</sup>. In 5 τὸν ἄκακον = חמים (not rendered by  $\mathfrak{C}$  in 4, where ἀδίκους συναιεῖς probably represents רעות עמך rather than (cp. Nichols) כִּבִּיר לֵב (cp. כִּבִּיר כַּח לֵב in  $\mathfrak{H}$ ); κρίμα in  $\mathfrak{C}$  17 =  $\mathfrak{H}$  7 should, according to the usage of  $\mathfrak{C}$  in Job generally, and in  $\mathfrak{C}$  15<sup>b</sup> =  $\mathfrak{H}$  6<sup>b</sup> in particular, = משפט; but possibly it represents דין (adopted by Bi.: al. דינו), for κρίμα is = דינא in Dn. 7<sup>22</sup>, Ezr. 7<sup>26</sup>. If  $\mathfrak{C}$  read משפט, this should be explained as

the incorrect repetition of a parallel term (8<sup>3</sup> n.), and עִינִי would have the stronger claim to be the original reading.]

6. [יתן] absolutely, = *grant*: Dt. 24<sup>15</sup>, Gn. 30<sup>15</sup>, Ps. 61<sup>6</sup>.

7a. [יגרע] cf. 15<sup>4,8</sup>. [The Qal (יגרע) is preferable here to the Nif. (גרע: cp. Nu. 9<sup>7</sup>).]

[מַעֲדִיק] Bu., in accordance with <sup>o</sup> and v.<sup>82</sup>. מַעֲדִיקִים. An improve; [Du. צָדַק with מַעֲדִיקִים for עִינִי].

[עִינִי] & (in v.<sup>17</sup>, not v.<sup>15</sup> as suggested in Be.<sup>K</sup>) κρῖμα = משפט, or דין (see on v.<sup>6</sup> at the end).]

7b. [לכבד] Bu., on account of the motion implied in וְשִׁבְחָם; so Ps. 9<sup>5</sup> יִשְׁבַּח לְכָבֶד, Is. 3<sup>26</sup> לְאֹרֶץ חֶשֶׁב, 47<sup>1</sup> al.

[וְיִשְׁבְּחוּ] the י by Dr. 127a (cf. Jer. 6<sup>19</sup>, 1 K. 9<sup>20</sup> 15<sup>13</sup>, 2 S. 4<sup>10</sup>, 1 Ch. 28<sup>5</sup>, Dn. 1<sup>30</sup>). Du. Be.<sup>K</sup> וְיִשְׁבְּחוּ (rendering: <sup>7b</sup> And though kings were (?) on the throne, Whom he seated (וְיִשְׁבְּחוּ, — without י) in glory (1 Ch. 29<sup>11</sup>), so that they become proud, <sup>8</sup> Yea, though they were bound in fetters, (and) were taken in cords of affliction, <sup>9</sup> He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. 33<sup>10a</sup>), or Nebuchadnezzar's pride, fall, and restoration].

8. [וְאִם אֲסוּרִים] the subj. (the [צָדִיקִים] of <sup>7a</sup>) is not expressed: we should expect וְאִם אֲסוּרִים הֵם. Bu. St. וְאִם אֲסוּרִים: cf. 18<sup>b</sup>.

9. [וְיִגְדֹּר] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till 11<sup>b</sup> [; but this would have the effect of giving a different character to the two similarly constructed vv.<sup>11,12</sup>]); for the י in that case, see Dr. 127γ (Ps. 59<sup>16</sup> after אִם; cf. Ex. 16<sup>24</sup>, Nu. 1<sup>19</sup> after כִּאֲשֶׁר, 1 S. 15<sup>23</sup> after וְעַל, Is. 45<sup>4</sup> after לְמַעַן al.: cf. also <sup>7b</sup> above). Bu. וְיִגְדֹּר.

9. [On the form of parallelism in this v., see Gray, *Forms of Hebrew Poetry*, 78 ff.]

[כִּי יִתְגַּבְּרוּ] that they behave themselves proudly (15<sup>26</sup>), explaining wherein מַעֲלָם and מַשְׁעִיָּם consist.

10. [וַיֹּאמֶר] Bu. וַיֹּאמֶר . . . וַיֹּאמֶר.

[כִּי יִשׁוּבוּ] expressing the obj. of וַיֹּאמֶר, "And saith to them (= commandeth them, as in Arab.; cf. 9<sup>7</sup>, and *Lex.* 56b) that they return from iniquity": cf. Arab. *amara an*. So not un-

frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a *direct* expression (Ew. § 136g; Dr. 39<sup>β</sup> *end*): Neh. 2<sup>5</sup> 7<sup>65</sup> 8<sup>14</sup> 15 13<sup>1</sup> 19 וּפְתָחוּם, וְאָמְרָה אֲשֶׁר לֹא יִפְתָּחוּם, v. 22, Est. 2<sup>10</sup> (all with אֲשֶׁר instead of כִּי, in the manner of these later writers: *Lex.* 83b); contrast especially 1 Ch. 21<sup>18</sup> יֵעָלֶה כִּי לֵאמֹר כִּי יֵעָלֶה with the earlier ||, 2 S. 24<sup>18</sup> וַיֹּאמֶר לוֹ עָלֶה.

11. [וַיָּבִלֵי] c. 70 MSS וַיָּבִלֵי; cf. on 21<sup>18</sup>. וַיָּבִלֵי is preferable.

וַיִּשְׁנִיחֵם om. Du. Be.<sup>K</sup> St. m. c.

[נְעִימִים] as Ps. 16<sup>8</sup>; the masc. pl. = *amœna*: cf. חֲרִירִים, Jer. 17<sup>6</sup>; הֲשִׁיבִים, Is. 50<sup>10</sup> (Ew. § 172b), though the fem. pl. is more common, G-K. 122g.

12. [בְּשִׁלַּח יַעֲבֹדוּ] the expression, as 33<sup>18b</sup> (see n.). Du. as there בְּשִׁלַּח. [But here בְּשִׁלַּח stands *before* יַעֲבֹדוּ (ct. 33<sup>18</sup>); for this emphatic position there seems to be no reason. Since, further, v. 11a is over-short and 12a over-long, בְּשִׁלַּח may be a displaced, and then, of course, a corrupt, complement to יִשְׁמְעוּ in 11a; we think most naturally of בָּקְלוּ; cp., especially, Pr. 5<sup>18</sup> in its whole context, and in particular in its near neighbourhood to (וַיֵּלֶךְ אֲזָנָם לְמוֹסֵר) לֹא הִמִּיתִי אֹזְנִי וּשְׁנֵאתִי-מוֹסֵר. After בָּקְלוּ had slipped down from its original position between יִשְׁמְעוּ and יַעֲבֹדוּ in v. 11 to its present position between יִשְׁמְעוּ and יַעֲבֹדוּ in v. 12, and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in 33<sup>18</sup>. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of שִׁלַּח at all, is Be.<sup>K</sup>'s tentative suggestion to omit יִשְׁמְעוּ in 12a. Ehrlich in 11 omits יָבִלֵי, and for יַעֲבֹדוּ reads יַעֲבֹדוּ with יִמְיָח as its subject, and in 12 בְּשִׁלַּח for בְּשִׁלַּח; but this leaves 12a too long, and reduces 11 to rhythmical chaos. With the assonance in יַעֲבֹדוּ and יַעֲבֹדוּ at the end of corresponding lines in a pair of similarly constructed distichs, cp. הָאֵבֶלִי, הָאֵבֶלִי in Is. 1<sup>19d</sup>. For the vb. עָבַד of service to God used without a personal obj., cp. Is. 19<sup>21</sup> 22; also Jer. 2<sup>20</sup>, where אֶעֱבֹד was probably intended to suggest at once the meaning (cp. 39<sup>9</sup>) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]





case, rd., with Bi.<sup>1</sup> Bu. Be.<sup>T</sup>, ואף את, "And as for thee, also"; if (see below) it introduces, in an adversative sense, what has *not* happened in Job's case, read, with Hirz. Du. Oo. Be.<sup>K</sup> St. ואף (for ואף), "But, as for thee." Bi.<sup>1</sup> very cleverly suggests that לְרוּחָה (Ex. 8<sup>11</sup>, Ps. 66<sup>12</sup> (emended)) has fallen out after צר, before the following רחב: he thus gets two symmetrical lines: ואף את הַסִּיתָךְ מִפִּי צַר לְרוּחָה.

[הַסִּיתָךְ] the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in <sup>15</sup>), or (2) רחב . . . ונחמ in <sup>b</sup> (pred. in 3 m. s. *before* the subj.: G-K. 1450). Of these (1) is unlikely, for הַסִּיתָ is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (*e.g.* v. <sup>18</sup> 2<sup>2</sup>, 1 S. 26<sup>19</sup>, 2 S. 24<sup>1</sup>, Is. 36<sup>18</sup>)—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 18<sup>21</sup> if the text there could be trusted; in Jos. 15<sup>18</sup> = Jg. 1<sup>14</sup> the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in <sup>a</sup> which contained the subject of הַסִּיתָ, and the subject was then explicated in <sup>b</sup>. <sup>c</sup>. Richter would find the subj. of הַסִּיתָ in מַפְצֵר (read instead of צר מַפְצֵר)—a verbal noun from פָּצַר (cp. 1 S. 15<sup>22</sup>), but the meaning which he suggests is questionable, and the combination, מַפְצֵר, רחב, and נחמ ש' incongruous.]

[מַפְצֵר צַר] the words may well be corrupt, but neither מַפְצֵר (Hoffm.), as acc. of the state to פָּ—or voc., nor מַפְצֵר (see last n.) is probable.]

רחב לא מוצק תחתיה, only here and 38<sup>18</sup>. מוצק †, *constraint, straitness*, from צָק; מוצק 37<sup>10</sup>, Is. 8<sup>23</sup> †. לא מוצק, qualifying רחב = unconstrained (see on 12<sup>24</sup>). In תחתיה, if correct, the sf. must refer to רחב, treated, in spite of its form, as a fem. (Del., who compares רחוב, Dn. 9<sup>26</sup>; and Ew., who compares, § 174g, a few other similar cases, especially in late Heb., as מַעֲטָה, Hag. 2<sup>6</sup>; עֶמֶל, Qoh. 10<sup>15</sup>; צִבָּה, Is. 40<sup>3</sup>, Dn. 8<sup>12</sup> (but masc. in 10<sup>1</sup>); פְּתָחִים, Qoh. 8<sup>11</sup>). But read probably תחתך, with 1 MS *pr. m.*, Bi.<sup>1</sup> Di. ("perhaps") Bu. Oo.

ונחת שלחך Ges. (*Thes.*), Del. and most (from נח),

"*that which rests* (= *is set*; die 'Besetzung') on thy table" (cf. הִנִּיחַ, *to set down*); מְלֶאֱחַ will then be either (Del.) attracted to the gender of מְלֶאֱחַ, or מְלֶאֱחַ must be read: Ew. Di., however, "And the rest (*quiet* [Is. 30<sup>15</sup>, Pr. 29<sup>9</sup>], *comfort*, 'Behaglichkeit') of thy table, which is (was) full of fat." Bu. omits נֶחֱחַ as an incorrect dittograph of נֶחֱחַ. Θ (Θ) καὶ κατέβη = נֶחֱחַ, yielding no sense, but testifying to the consonantal reading נֶחֱחַ at the time.

17. וּמִשְׁפָּט יִתְמַכֵּר [רִן] rd. at least יִתְמַכֵּר, if not, with Du. Be. וּמִשְׁפָּטוֹ תִּמְכֹּר (without רִן, regarded as repeated by error from <sup>a</sup>); [but this reduces the rhythm of <sup>17</sup> from the normal 3 : 3 to the rare 3 : 2 (17<sup>14</sup> n.). Note the suspicious similarity of מִלֵּא in <sup>16</sup>, מִלֵּא in <sup>17</sup>.]

18. חֲמָה prefixed to מ for emphasis. Bu., arguing that חֲמָה must denote God's wrath (21<sup>30</sup>), and that is out of the question in view of <sup>b</sup>, would read, with Bi., חֶם, *heat* (fig. of severe misfortune,—"die Drangsahitze"), or better (so in his translation) (or חֲמָה) (חֲמָה) חֶם, "Dass es heiss hergeht darf dich nicht zum Hohnen (לְיִצְחָק) verführen": but this cannot be said to be probable. [Be.<sup>K</sup> חֲמָה, *beware*, which would be an Aramaism: חֲמָה, frequent in the Targums as a rendering of רָאָה, in mod. Syriac = *to beware* (see Nöld. ZDMG liv. 154).]

פן] "(Beware,) lest . . .," as 32<sup>13</sup>.

יִסְיִתָּךְ] the masc. after יִסְיָה is very irregular: G-K. 145u (end): cf., however, 8<sup>7</sup> (where ? rd. חֲשֹנָה), Pr. 2<sup>10</sup> 12<sup>25</sup> 29<sup>25</sup>. [If we point יִסְיָה (see last n. but one), the subj. of יִסְיִתָּךְ will be הַמַּסִּיתָ, (masc.): cp. RV.]

בְּעִצְיָם] *into smiting* (sc. of the hands), i.e. *scorning*: see 27<sup>22</sup>, and (without כְּפִים, at least in 38) 34<sup>27</sup> בִּינִינוּ. [ש here for ס, as in 27<sup>22</sup>; if the meaning *sufficiency* (RV.) yielded sense, the ש would be normal: see 20<sup>22</sup> (n.).] Di. *at the smiting* (Divine chastisement: שָׁפַק from סָפַק, 34<sup>20</sup>), objecting that 'הִסִּיתָ is always elsewhere to incite *against* (2<sup>3</sup>, 1 S. 26<sup>19</sup> al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.'s לְשָׁפַק (*to scorn*) relieves it. [Bi. בְּשָׁפַק, *against the chastiser*, Du. מִשְׁפָּק with לְחִמָּה; see at end of n. on 19.]

19. Very difficult.  $\text{עָרַךְ}$  may mean, it seems, *opulence, riches* (so Rabb.; EVV.: cf.  $\text{עָרַךְ}$ , *opulent*, 34<sup>19</sup>; *noble*, Is. 32<sup>5</sup> †; and Ar. *sa'at* \*\*, Qor. 6<sup>57</sup> al.—from *was'a'a*, to be capacious, *wiae* = Heb.  $\text{עָרַךְ}$  \*—properly *width, breadth, amplitude*, and so *ampleness of means, competence, wealth*; Lane, 3053b; cf. *Lex.* 447b); it may also mean (from  $\sqrt{\text{עָרַךְ}}$ \*,  $\text{עָרַךְ}$ ,  $\text{עָרַךְ}$ ) a *cry for help* (Is. 22<sup>5</sup> [ $\text{עָרַךְ}$  ?], Jb. 30<sup>24</sup>—but rd. here  $\text{עָרַךְ}$ ,  $\text{עָרַךְ}$ , see n.): but vocalize in this sense  $\text{עָרַךְ}$ ,  $\text{עָרַךְ}$  (cf.  $\text{עָרַךְ}$ ): hence, according to the sense given to the ambiguous  $\text{עָרַךְ}$ , we get: Ges. *Thes.* 1069b ( $\text{עָרַךְ}$ , 3, *aestimavit*, and so *magni fecit*) “*num divitias tuas magni faciet, i.e. respiciet?*” (cf. AV. Will he esteem thy riches?); Del. Bu. “Will thy cry set thee outside affliction?” ( $\text{עָרַךְ}$  (Del.) a “choice word for  $\text{עָרַךְ}$ ,  $\text{עָרַךְ}$ , cf. 37<sup>19</sup>”; but ? : as Di. remarks, “ $\text{עָרַךְ}$  does not mean to *set*, ‘thee’ is not expressed”—though, if there were no other objection,  $\text{עָרַךְ}$  would be an easy emendation—and  $\text{עָרַךְ}$  is not the same as  $\text{עָרַךְ}$  (8<sup>11</sup> 30<sup>28</sup>), but can only mean *without affliction* (cf. 4<sup>21</sup> 34<sup>20</sup>); Di. “Will (Can) he (God) bring thy cry into order (*i.e.* make thy rebellious cry one of humility and submission), without (the use of) affliction, and all the efforts of (His) strength?” Ew. Shall thy riches set themselves in array ( $\text{עָרַךְ}$  in its military sense, 1 S. 4<sup>3</sup> al.)—without need, with all the forces of strength? (dost thou think to meet God with the weapons by which thou wouldest ward off a human foe?). For Du.’s view, *v.z.* Bi.  $\text{עָרַךְ}$ ,  $\text{עָרַךְ}$  (Bu., better,  $\text{עָרַךְ}$ ), “Can thy cry be set forth (cf. 32<sup>14</sup>, Ps. 5<sup>4</sup>) before Him, (Who is) cut off from (inaccessible to) all exertions of strength?” Clever, especially in \*; but  $\text{עָרַךְ}$  is improbable.

In a choice of difficulties, perhaps the best rendering is: “Will thy riches be equal (to it, *i.e.* suffice to do this: cf. RV. *suffice*) without affliction (*i.e.* suffering is indispensable), Or all exertions of strength?”  $\text{עָרַךְ}$ , as 28<sup>17.19</sup> (sq. acc.; 28<sup>17</sup> n.): an obj. is much desiderated; but  $\text{עָרַךְ}$  (the sf. referring to the action referred to) would be a very slight change:  $\text{עָרַךְ}$ , as 4<sup>21</sup> בחכמה, 34<sup>20</sup> ביד כח, cf. on 9<sup>4</sup>:  $\text{עָרַךְ}$  \* only here.

Di. renders, as a whole (taking the passage in an unfavourable sense, of the unfortunate effects upon Job of long

prosperity): <sup>16</sup> and also unconstrained freedom (lit. freedom unconstrained *in its place*, חֲחֹח, as <sup>20</sup> 34<sup>26</sup>; or, reading חֲחֹחִיךְ, freedom without constraint *beneath thee*, 18<sup>7</sup>, Ps. 18<sup>27</sup>) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; <sup>17</sup> and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; <sup>18</sup> for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; <sup>19</sup> can he (God) bring thy cry into order (*i.e.* make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. וְחַח הַחֵיִךְ רָחַב וְנָחַת מִפִּי צָר׃ <sup>16b</sup> לֹא מִוֶּקֶעַ הַחֲחֹחִיךְ וְשִׁלְחָנְךָ <sup>16a</sup> מִלֵּא דִשָּׁן׃ <sup>17</sup> וְחֵן רִשָּׁע מִלֵּאֵת וּמִשִּׁפְטֵי הַמִּכָּר׃ <sup>18</sup> לִחְמָה פֶּן יִסְתִּיךְ מִשִּׁפְטֵי רֹב׃ <sup>19</sup> הֲיִעָרֶךְ שִׁיחֶךָ לֹא בָעַר וְכָל מִאֲמָצִי כָח׃ *i.e.* <sup>16a</sup> But thee freedom hath beguiled, And rest from the jaws of adversity; <sup>16b</sup> With no straitness that dismayed thee, And thy table full of fatness; <sup>17</sup> Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; <sup>18</sup> (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; <sup>19</sup> Will thy complaint in distress avail against him, Or all exertions of strength? V. <sup>16b</sup> consists of two circ. clauses. V. <sup>17b</sup> רֵן repeated by error from א. מִשִּׁפְטֵי (not actually found, though a legitimate form from שִׁפְטֵי), *chastening*, properly *smiting*, from סָפַק, 34<sup>26</sup>. עָרַךְ, as 37<sup>19</sup>. שִׁיחַ, as 23<sup>2</sup>.

Ⲙ is here very paraphrastic, and gives no help towards the restoration of the text. For v. <sup>19</sup> it has: μή σε ἐκκλινάτω (= <sup>18 and</sup> אֶל-יָמֶיךָ) ἐὰν ὁ νοῦς δεήσεως ἐν ἀνάγκῃ (בָּצָר) δυνάτων ἀδυνάτων [καὶ πάντας τοὺς κραταιοῦντας ἰσχυρὸν (= וְכָל מִאֲמָצִי כָח), which follows, is Θ's version of <sup>19b</sup>].

20. שִׁאָּה [תְּשִׁאָּהּ], as 7<sup>2</sup> (n.).

לְעֵלֹת [that (whole) nations may go up (vanish as dust, etc.: Is. 5<sup>24</sup> וּמִרְחֹם כִּאֲבָק יֵעָלֶה Ps. 102<sup>25</sup> בְּחַצֵּי יָם (אֶל תַּעֲלִי בְּחַצֵּי יָם) in their place (חֲחֹח, idiomatic, as 34<sup>26</sup> n.: Dathe, Voigt מִתַּחֲתָם, from their place, which is an improvement). Du. אֶל-הַשָּׁמַיִם הָעֵלִיתָ לְעֵלֹת עִם.

מִתְחַבֵּם, "Let not folly (הוֹלָלָה, Qoh. 1<sup>17</sup> al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. 7<sup>10</sup>)."

21. כִּי עָלְזָה בַּחֲרַת מַעֲנִי rd. probably with Bu. Du. Be. St. עֲלָה, *unrighteousness* instead of על זה. In Aram. בַּר is to *try* or *prove* (e.g. for צָרַר, Jg. 7<sup>4</sup> ט; for בָּחַן, Jer. 17<sup>10</sup> in בָּחַן בְּלִיָּה; so in § Jer. 17<sup>10</sup> and often, PS. 506 f.; cf. Is. 48<sup>10</sup> Heb.); hence Dathe, Ew. "perhaps," Wr. בָּחַרְתָּ (Pu.), For on this account (that thou mightest not turn to naughtiness) *hast thou been tried* though suffering: Di. Bu. both object that, if this were the meaning, בַּעֲנִי would be expected rather than מַעֲנִי: however, כֵּן does denote the efficient cause (*Lex.* 580a); and even if בַּעֲנִי were more natural, בַּעֲנִי for מַעֲנִי would be a very slight emendation (cf. Ezk. 48<sup>20</sup> where בִּנְחָלָה must be read; and Dr. *Samuel*<sup>2</sup>, p. lxvii).

22. מוֹרָא יִשְׁגִּיב *showeth loftiness, doeth loftily* (G-K. 53d); the Hif. only here, the Qal, 5<sup>11</sup>, Dt. 2<sup>26</sup> †: Bu. compares רִמְחִיק, 20<sup>12</sup>, and מַחֲקָה, 21<sup>22</sup>; חֲלָעִי, 21<sup>3</sup> al., and לָעַן, 9<sup>22</sup> al.; הִרְשִׁיעַ, 34<sup>12</sup>, and רָשַׁע. Be.<sup>1</sup> "perhaps the ב is only dittographed from the following ב, and יִשְׁגִּיב = יִשְׁגֶּה" (24 n.) should be read."

מוֹרָא Δ δυνάσσεως = מוֹרָא, *lord* (Aram.: Dn. 2<sup>47</sup> 5<sup>23</sup>, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebietter"; see also p. 340), Bi.<sup>1</sup> Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a *teacher* is in accordance with the thought of Elihu elsewhere. [Ehrlich מוֹרָא = מוֹרָא: cp. Is. 8<sup>12</sup>.]

23. Cf. the very similar v., 34<sup>12</sup>.

לְפָקֵד עַל 34<sup>12</sup> n. The perfects Who ever . . . ? are quite right (34<sup>12</sup>: Dr. § 9), though, of course, the impff. could be used (21<sup>21</sup>). [Del. in <sup>b</sup> gives the pf. a different force: *quis dixerit* (cp. Gn. 21<sup>7</sup>; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in <sup>a</sup>, read יִמָּר in <sup>b</sup> (cp. Bu.).]

24. וְזָכַר קִי Cf. on v. 10<sup>b</sup>.

מִתְשַׁבֵּחַ On this Aram. word (in Heb. only in Job), see on 8<sup>7</sup>. The Hif. also in 12<sup>22</sup>; but there lit. מְשַׁבֵּחַ לְנֵימ וְיִמָּר, here fig. to *extol*.

שְׁרָרָה The intens. Po'lel form (from שָׁרַר) only here. Rabb.



is from Θ, <sup>28b</sup> ἐσκέλασεν δὲ νέφη ἐπὶ ἀμυθήτῳ βροτῷ agrees roughly with “<sup>28b</sup> and fragments of <sup>28a</sup>, νέφη = םִרְחַשׁ,” Be.<sup>T</sup>. There then follows in Θ ὥραν ἔθετο κτήνεσιν, οἶδασιν δὲ κοίτης τάξιν (cf. v. <sup>35</sup> מִקֵּן . . . יָנִי, 37<sup>3b</sup>), ἐπὶ τούτοις πᾶσιν οὐκ ἐξίσταται σου ἡ διάνοια (= 37<sup>1a</sup>), οὐδὲ διαλλάσσεται σου ἡ καρδία ἀπὸ σώματος (= 37<sup>1b</sup>).

29. [The rhythm is suspicious—2 : 2 : 2 (see 17<sup>1</sup> n.), or, giving to מִפְרָשֵׁי עַב a single stress, 3 : 2 (see 17<sup>14</sup> n.). Further, the resemblance of עַב מִפְרָשֵׁי to מִרְשָׁעַל in the next v. and מִפְרָשֵׁי עַב in 37<sup>16</sup> are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

מִפְרָשֵׁי עַב] מִפְרָשֵׁי = Num. 2 as Jg. 5<sup>8</sup>, Is. 29<sup>16</sup> etc. But מִפְרָשֵׁי עַב; whence Sgf. Du. Bu. מִפְרָשֵׁי עַב, Be. מִפְרָשֵׁי, which is certainly more forcible than: Yea, can one understand . . . ?

מִפְרָשֵׁי] the *spreadings* of the clouds: in Ezk. 27<sup>7</sup> מִפְרָשֵׁי denotes a *sail* (something *spread out*; cf. the √ Is. 33<sup>23</sup> בִּלְפָּנָיו מִפְרָשֵׁי בִּלְפָּנָיו al.). In 37<sup>16</sup> we have the expression עַב מִפְרָשֵׁי (so 1 MS here).

מִפְרָשֵׁי עַב] ת' (always in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30<sup>23</sup> Kt. the *roar* of a storm, Is. 22<sup>3</sup> the shouts or *uproar* of an excited crowd; *loud shoutings*, Jb. 39<sup>7</sup>, Zec. 4<sup>7</sup> †: here we might render *crashings*.

מִפְרָשֵׁי עַב] prop. a *booth*; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 18<sup>13</sup> מִפְרָשֵׁי עַב מִפְרָשֵׁי עַב מִפְרָשֵׁי עַב.

30. מִפְרָשֵׁי עַב] if correct, must denote the blaze of light (not the lightning *flashes*, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the מִפְרָשֵׁי עַב of Ps. 18<sup>13</sup>. But מִפְרָשֵׁי, his *mist*, v. <sup>27</sup> (Du. Bu. Be.: cf. Θ (Θ) ἰδοὺ ἐκτενεῖ ἐπ' αὐτὸν ἡ φέβη (!), <sup>a</sup> ηδω, so also (v. Field) Syro-Hex. on the margin) is almost certainly to be read for מִפְרָשֵׁי עַב.

מִפְרָשֵׁי עַב] “Roots of the *sea*” is an extraordinary expression, not legitimately paraphrased by the “bottom” of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the “roots” or the “bottom” of the sea, it is supposed (Ew. Del. Di.) to mean *the water drawn up from the bottom of the sea to*



replenish the black, heavily laden thunder-clouds (cf. RVm. *And covereth* it (the light about Him) *with the depths (?) of the sea*. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the "roots of the sea" denoted the upper, heavenly waters—the "waters above the firmament" of Gn. 1, being, if possible, still more out of the question. Du.'s *וְאֵשׁ הָרִים* is a very plausible emendation: and he covereth (with it,—the "mist" of \*; see above) the tops of the mountains; so Bu.<sup>2</sup>—abandoning the suggestion in ed. 1 to read *נָקָה* for *כָּסַח* (a *lapsus calami* due to *כָּסַח* in <sup>22</sup>), "And the roots of the sea he lays bare," comparing Ps. 18<sup>16a</sup>—Be., and ("perhaps") St. J. Marshall *וְשָׂרֵשׁ הָיִם נִסְאָה*, "and the roots of the sea are his throne"—the "sea" being the heavenly ocean (Gn. 1<sup>7</sup>), the roots of which "were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18<sup>8</sup> 33<sup>a</sup>). But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make *וְשָׂרֵשׁ הָיִם* the direct accus., *נִסְאָה* being = *make into a covering*: "And *make the הָיִם וְשָׂרֵשׁ* a covering (sc. upon it—the light about him—or (Del.) upon him): but, as *נִסְאָה* is construed also (see on v.<sup>22</sup>) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering *covers himself with* is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3<sup>6</sup>, where prob. *וַיִּכְסֵּה* or (Is. 37<sup>1</sup>) *וַיַּחֲסֵה* should be read.

31. *יִדְרֶן*] The *ethical* purpose (*יִדְרֶן*) comes in rather abruptly: hence Houb. Grā. Be. Bu.<sup>2</sup> *יִדְרֶן*, *feeds, nourishes* (Jer. 5<sup>8</sup> Kt. *וַיִּדְרֶן* †; an Aram. word, Dn. 4<sup>9</sup>, Gn. 47<sup>12</sup> *וַיִּדְרֶן*, Wis. 16<sup>26</sup> *וַיִּדְרֶן*: cf. *וַיִּדְרֶן*, Gn. 45<sup>22</sup>, 2 Ch. 11<sup>22</sup> †, and in Aram. Dn. 4<sup>9</sup>. 18 †).

*לְמַכְבִּיר*] *in abundance*, which in ordinary Heb. would be expressed by *לְבָב*. One of the peculiar expressions used by Elihu; the verb *הִכְבִּיר*, 35<sup>16</sup> †. The form, unusual for nouns, like *מַשְׁחִית*, destruction, *מַשְׁכִּיל*: cf. (briefly) G-K. 85m.

32. *נִסְאָה* *עַל כַּסִּים* *נִסְאָה אֹר*, though construed mostly with an acc. of the thing covered, is also construed with *עַל*, as

וְרַמְּהּ חִבְּסָהּ עֲלֵיהֶם 21<sup>26</sup>, Nu. 16<sup>28</sup> וַחֲבַסְםָּ עֲלֵיהֶם הָאָרֶץ (*Lex.* 492a); hence אֶרֶץ here is syntactically an acc. defining that *with which* the hands are covered (G-K. 117s, cf. *ee. ff.*); so Mal. 2<sup>16</sup> וַחֲבַסְםָּ חֲסִים עַל-לְבוָשׁוֹ.

עָזָה עַל [וַיִּצֹר עֲלֶיהָ] as Gn. 2<sup>16</sup> 28<sup>9</sup> al. For עָזָה rd., with some MSS<sup>Kan.</sup>, Houb. Sgf. Bu. Be. עָלָה: אֶרֶץ is masc., except Jer. 13<sup>16</sup>, where, however (Bu.), שָׁמָּה (with the old form of the sf. of 3 sg. masc., of which some 55 cases are preserved in the OT., G-K. 91e), could easily be pointed, as in Is. 30<sup>28</sup> מִדְּרָחָה for מִדְּרָחָה (v. Dr. *Sam.* p. xxxiii). The meaning of מִפְּנֵי is uncertain. מִפְּנֵי is to *light upon, meet*, whether with an acc. or ב, in a friendly sense (1 S. 10<sup>5</sup>, Gn. 32<sup>2</sup>), but with ב usually in a hostile sense, to *fall upon*, 1 S. 22<sup>17.18</sup>, though also to *meet* with a request = to *entreat*, c. 21<sup>15</sup> בּוֹ מִפְּנֵי כִי נִפְגַּע בּוֹ, Jer. 7<sup>16</sup>; in Hif. to *make to light or fall upon* (sq. ב), Is. 53<sup>6</sup> בּוֹ מִפְּנֵי הוּא, to *make entreaty* (sq. ב), Jer. 36<sup>25</sup>; abs. to *make entreaty* or *interpose*, Is. 53<sup>12</sup> וְלִמְשָׁעִים יִפְגַּע, 59<sup>16</sup> כִּי אֵין מִפְּנֵי. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) *against the assailant* (Ew. *Hz.* Reuss, *Di.* RVm.); but (see above) מִפְּנֵי does not mean to *assail*, nor מִפְּנֵי an assailant; (2) commandeth it, *as* (the ב *essentiæ*; Is. 40<sup>10</sup> etc.) *one making it fall upon* or *hit* (sc. what it is sent against, Is. 53<sup>6</sup>); so Del. (*als ein Treffenmachender*, “as a sure aim”): of this rendering, also, RV. “And giveth it a charge *that it strike the mark*,” is no doubt a paraphrase; (3) Ol. Bi.<sup>1</sup> Hfm. Bu. Be. Du. בְּמִפְּנֵי, *against the mark* (7<sup>20</sup>); this is best. Du., thinking מִפְּנֵי presupposes *slinging*, emends, very cleverly, but needlessly, and, in יָפֶלֶס הָאָרֶץ וַיִּקְלָעוּ, questionably: וַיִּקְלָעוּ (better, Bu., וַיִּקְלָעוּ), Upon the sling (כַּף, as 1 S. 25<sup>20</sup> בְּחָזֶק כַּף הִקְלָע, he balanceth the light, And slingeth it against the mark. [Other suggestions, not probable, are: (1) to give כַּפִּים the meaning of *arch* (of heaven): cp. NH. כִּיפָה in Levy, *NHWB*: Honth.; (2) to treat כַּפִּים as a measure (cp. 1 K. 18<sup>44</sup>): a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) וַיִּצֹא אֶחָד מֵהֶם אֶת הָאֵשׁ וַיִּצֹא אַחֵר אֶת הָאֵשׁ—בערפל יכסה אור ויצא אחר ויצא after S: Richter.]

33. [יגיד עליו רָעוֹ מִקְנָה אִם עַל עוֹלָה] Again a very difficult verse. [*Ex* (see on v. 28) ὁραν ἔθετο δαδῆμεν, οἰδαμεν

δὲ κοίτης τάξις, in which עליו רעו סקנה was read in a different order as סקנה רדעו (?) על, and the rest of the v. still more differently from שׁוּא.] רַע—from the √ of הִרַעַע, to *shout, raise a war-cry*, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. 15<sup>4</sup>, Mic. 4<sup>9</sup>)—is elsewhere *shouting* (Ex. 32<sup>17</sup>), such as might be mistaken for a מלחמה קול, or Mic. 4<sup>9</sup> † (לִבָּהּ תִּרַעַע רַע) a *loud cry of pain: noise* (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders *Lärmruf*, and Bu. (transl.), Du. *Kriegsruf*, “war-cry” (cf. חרועה), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.’s suggestion (in his note) to read רַעְמוֹ, *his thunder* (so Be.<sup>K</sup> “perhaps”), is very plausible. V.<sup>b</sup> in שׁוּא can only mean, “The cattle (tell) also concerning him that cometh up” (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and סקנה אף would be expected rather than אף סקנה. Θ (Θ) *περὶ ἀδικίας*, ἈΔ read עוֹלָה, *unrighteousness*, for עוֹלָה; so Böttcher, Hi. Di. Bu. Du. Reuss, with סקנה (Hif. ptcp. Hi. Di.; cf. Ezk. 8<sup>2</sup> *end*), or סקנה, or סקנה (Bö. Du. Bu. Di. alt.), and understanding אף in the sense of *anger* (שׁ<sup>1</sup> and שׁ<sup>2</sup> for אף סקנה have קנאות ורנא, and שׁ<sup>2</sup> קנא ברנא,—both connecting סקנה with √ קנא): as one that (the ptc. סקנה an acc. referring to the sf. in עליו) is jealous with anger (or, with סקנה, *makes anger jealous*, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. 8<sup>2</sup> יְהוָה נִרְלָה קִנְאוֹתֵי לֵהּ is “jealousy,” not “zeal” (Ps. 69<sup>10</sup>, Is. 9<sup>6</sup> al. in EVV.): “zeal” is ardour for a cause, but it lacks the feeling of *exclusiveness*, which is essential to קנאה and “jealousy.” Yahweh’s “jealousy” is *exclusive*: it cannot tolerate another receiving what is His or His people’s due; hence it is aroused especially by the desertion of Him for another god (Dt. 32<sup>21</sup>: cf., noticing the preceding context, Dt. 29<sup>19</sup> (30), Ezk. 5<sup>13</sup> (note 11) 16<sup>38.42</sup> 23<sup>25</sup>, Zeph. 1<sup>18</sup>), or by the imperative need of interposing on His people’s behalf against their foes (as Is. 9<sup>6</sup> 59<sup>17</sup>, Zec. 8<sup>2</sup>: cf. Ezk. 36<sup>6.6</sup> 38<sup>19</sup>, Zeph. 3<sup>8</sup>). It does not seem to be used elsewhere (unless in

Ps. 79<sup>b</sup>) of the feeling aroused by the dishonour done to God by *mere* wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5<sup>13</sup> etc. Grä. Perles, for על עולה, עלִעֹלָה, a storm, whirlwind (cf. Aram. עִלְעֹל, in 𐤓 for סערה, Jb. 38<sup>1</sup>, Is. 29<sup>6</sup> al.; cf. the vb. עִלְעַל, Jb. 27<sup>21</sup> 𐤓; Syr. ܥܠܥܠ (rare), PS. 2876; NH. עלעל, Sir. 43<sup>17</sup> marg., with the vb. עלעל, Kil. 7<sup>7</sup>, Levy, ChWB ii. 221<sup>a</sup>); but this does not agree with סקנה: "the ?, yea the whirlwind" (sc. telleth concerning him). Be. קרא with עלִעֹלָה "yea, his whirlwind proclaimeth also." [If רעמו is rightly restored in <sup>a</sup>, עלִעֹלָה, if = *his whirlwind*, would form a good parallel term; then סקנה אף should contain the parallel to יניד עליו; but Be.'s קרא is not quite satisfactory (rather ? סתה, or better יתה), and אפו rather than אף is wanted: But *the* thunder, *the* storm would be more natural than *his*; and instead of עליו, a term for wrath || to אף would be better (? ועמו): רעם יתה אפו עלִעֹלָה (ועמו ?) would be a good distich, but departs too much from 𐤓 to be at all certain. But in any case the ן of רע may well have belonged to the second line.]

## CHAPTER XXXVII

1. **הָאָה** **אָה**, *yea*, introduces emphatically a new thought, Ps. 16<sup>a.7.9</sup> (*Lex.* 64*b*); Grā. **הָאָה**; but this is less forcible (*Lex.* 36*b*). Bi. Du. **הָאָה**, supposing **אָה** [not rendered by **אָה** in 36<sup>28</sup>] to have come in by error from 36<sup>28b</sup>. But no change is necessary.

**לְבִי** [**אָה** (36<sup>28</sup>) Bi.<sup>2</sup> Du. **לְבִי** (addressed to Job); for (Du.) "it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it." But is this reasoning conclusive? [For **לְבִי וְחַיִּי** we should perhaps read **קָרְבִי לְבִי וְחַיִּי**, restoring the 3 : 3 rhythm; or, adopting Du.'s **הָאָה** for **אָה**, **קָרְבִי וְחַיִּי לְבִי**, which is rhythmically less easy, but **קָרְבִי = אָה σου הָאָה** *διάνοια*, **לְבִי = σου הָאָה** *καρδία*.]

**וְחַיִּי** and *leaps or starts* (see Lv. 11<sup>21</sup>, Hab. 3<sup>6</sup> (not *drove asunder*, EVV.)). EVV. *is moved* is weak and colourless.

2. **שִׁמְעוּ שִׁמְעוּ** as 13<sup>17</sup> 21<sup>2</sup> [But here, perhaps, **שִׁמְעוּ** and **שִׁמְעוּ** (**שִׁמְעוּ**, *i.e.* **שִׁמְעוּ**) are variants, both of which gained entrance to the text, producing the unusual rhythm 4 : 3 (see on 17<sup>14</sup>)). **אָה** (Θ) **אָה** U.A. Du. **שִׁמְעוּ** for **שִׁמְעוּ** (only necessary if **הָאָה** and **לְבִי** are read in <sup>1</sup>).

**רָגַן** may here be rendered *rumbling* (see on 3<sup>17</sup>). Bu. remarks on the effective word-painting produced here by the repeated **אָה** sounds: **שִׁמְעוּ שִׁמְעוּ בְּרָגָן קָלֹה**.

3. **וְיִשְׁדָּדוּ** from **שָׁדַד** (Jer. 15<sup>11</sup> Qrē†; but the Kt. is probably better): an Aram. word, **שָׁדַד**, to *loose*, Dn. 5<sup>16</sup>, for ἀπολύω, Mt. 14<sup>28</sup> **אָה**, **שָׁדַד**, Is. 20<sup>2</sup> **אָה**, 45<sup>1</sup> **אָה** and **שָׁדַד**, Is. 58<sup>6</sup> **אָה**, Is. 58<sup>6</sup> **אָה**, Ps. 79<sup>11</sup> **אָה**. Here it = Heb. **וְיִשְׁלַחֵהוּ** (cf. 38<sup>26</sup> **וְיִשְׁלַחֵהוּ**). **אָה** = **אָה**, as frequently (*Lex.* 41*a*).

4. **קָלֹה** 2 MSS Bi. Bu. Be. Du. **קָלֹה**.

**וְיִרְעָם** so always with this word, though the juss. *sense* is not intended (1 S. 2<sup>10</sup>, 2 S. 22<sup>14</sup> (= Ps. 18<sup>14</sup> **וְיִרְעָם**), Jb. 37<sup>5</sup> 40<sup>8</sup>).

Either the *ē* was peculiar to this word, or rd. יָרַעַם. (The *Hif.* הרעם, Ps. 29<sup>8</sup>.)

וְלֹא יַעֲקֹב and *stayeth them not*. יַעֲקֹב, if correct, will be a denom. from עָקַב, prop. to *place or leave at the heel* = *leave behind* (in Arab. *‘akaba* is to *follow at the heel*; and the Heb. עָקַב in Qal is to *attack at the heel*, or *overreach*), the Rabbis explaining it with more particular reference to עָקַב in the sense of *end*, Ps. 119<sup>88, 112</sup> (*Lex.* 784b): so, for instance, I. E. (Ps. 119<sup>112</sup>) וְכֵן אָמַר עַל יָאֲחִירָם לְסוֹף, Qi. תֵּנִי לֹא יֵאָחֵר מִן לְעוֹלָם עָקַב (Ps. 119<sup>12</sup>) יֵשְׁכֶר עָקַב. There is, however, an Aram. and NH. word עֲקַב meaning—though its etymological relations are not apparent, unless by an anomalous change of consonants, it comes from עָקַב—to *hold back, delay* (Lv. 19<sup>12</sup> טָל to *keep back* wages, Ithp. to *hold oneself back, delay*, Gn. 19<sup>16</sup> טָל for רִחַמְתִּימָהוּ, 1 S. 20<sup>28</sup> טָל for אֶל־הַעֲמֹד, al.; *NHWB* iii. 644b); and it is quite possible that יַעֲקֹבִים should be read here. טָל here has יַעֲקֹבִינִי; and 3 MSS read יַעֲקֹבִים. The sf., however, has no antecedent, and <sup>40</sup> is (Bu.) “long for one line, and short for two”: hence Bu. St., very plausibly, יַעֲקֹב בְּרָקִים, “and he delayeth not the lightnings.” Du.: יֵשְׁכֶר קוֹלֵי יָרַעַם אֵל; (from <sup>40</sup> <sup>41</sup>) בקולו (for נאוו in <sup>4</sup>) לֹא יַעֲקֹב כְּפִי יִשְׁטַע קוֹל; but the threefold קוֹל, each time at the end of the line, is not an elegance, nor is so much change necessary. [But Du.’s last line is better than טָל, which is both short and feeble.]

5. [The rhythm is 4 : 4—rare in Job (7<sup>4</sup> n., 21<sup>28</sup> n.), and sometimes at least due to textual corruption.] There is force in Bu.’s remark that <sup>a</sup> and <sup>b</sup> form a poor parallel; in <sup>a</sup> also the adv. acc. נִפְלְאוֹת halts after בקולו אֵל יָרַעַם, which in its turn seems a variant of <sup>40</sup>; nor is a fall of snow <sup>b</sup> a cause (פִּי) of thunder: hence, comparing עֲשֵׂה נִדְלוֹת וְאֵין חֶקֶר נִפְלְאוֹת עַד אֵין מִסְפָּר <sup>50</sup> (cf. 9<sup>10</sup> and 36<sup>20</sup>), he would read חֶקֶר נִדְלוֹת וְלֹא (or וְלֹא) חֶקֶר נִפְלְאוֹת וְאֵין יֵרָאֵנוּ. Du. for <sup>a</sup> reads נִפְלְאוֹת.

6. [הָיָא] imper. from הָיָא, the Aram. form of the Heb. הָיָה, found six times in the OT., here, Gn. 27<sup>20</sup> הָיָה, Is. 16<sup>4</sup> (in the prophecy on Moab) הָיָה, Neh. 6<sup>6</sup> and Qoh. 2<sup>23</sup> הָיָה, Qoh. 11<sup>3</sup> הָיָה † (cf. also הָיָה). If correct, the vb. will be used in its primitive sense of *Fall*, found in Arab. (Qor. 53<sup>1</sup> “By the star هَوَى when it

sets"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) יָרַח or יָרִיחַ, *saturate* (Ps. 65<sup>11</sup> etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least הגשם השלל together in Is. 55<sup>10</sup>.

ל [וגשם ממזר הגשם מטרות עזו] must be understood from \* before גשם (each time). גשם מטר after גשם מטר forms a hardly tolerable combination. Probably גשם מטר should be omitted with 3 MSS, Ol. Wr. Bi.<sup>1</sup> Hfm. Bu. Ley. S omits גשם מטרות. Sgf. (omitting °) has for ב גשם ומטר; Hfm. (omitting °) has for ° גשם ומטרות (imper. *Be strong*, ל, as before, being understood from \* before נ' and מ': cf. Pr. 8<sup>28</sup> בָּקוּחַ עֵינָיו); Du. (for ב and °), retaining the n in מטרות, גשם ומטרות; Be.<sup>K</sup>, as Hfm. or Bu., or גשם ומטר (Drop: Dt. 32<sup>2</sup>).

7. בִּיד is peculiar, but it is found in 33<sup>16</sup> (also Elihu). Hi. Grä. Du. Be. בִּיד (9<sup>7</sup>): but בִּיד is more expressive.

כל אנשי מעשהו RV. "that all men whom he hath made may know (it)" is grammatically correct, but does not yield a good sense: read with Y either אנשים מעשהו (Ol. Kamp. De. (note), Di.) or כל אנש מעשהו (Bi.<sup>1</sup> Hfm. Du. Be.): Bu. either, at the same time suggesting אנש עשיו כל may be repeated by error from \* (Bu. Du. Be.<sup>K</sup>). [Curiously for מעשהו has εἰς αὐτοῦ αὐθενεῖαι whence Ehrlich questionably, מעשהו, that every man may know his *nothingness*.]

8. וחבוא Bu. וחבוא.

9. [מן החדר] RV. "out of the chamber (of the south)," so De., "the chamber" being an abbreviation for "the chamber of the south"; cf. 9<sup>9</sup>; but this is not probable. Du. (Ch. מַחְדֵּר) מן החדר (פסוקה) [but the elimination of the vb. is awkward. Be.<sup>K</sup> מן חדר חבוא סופה]; but this produces the rhythm 2 : 2 : 2 (17<sup>1</sup> n.), In מן the rhythm is 3 : 2, 17<sup>18</sup> n.); but perhaps the very doubtful ממורים in ב represents two words in the original text.]

[מפזרים] if correct, *the scatterers*, i.e., *the scattering winds* (RVm.), poet. de *ventis borealibus*, quippe qui nubibus dispersis frigus offerant serenum (Ges. *Thes.*; so Di.); cf. Qor. 51<sup>1</sup> وَالذَّارِيَاتِ ذُرًّا, *By the scattering (winds)!* But in this case

(Du.) the fem. ptcp. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, סְפֹרוֹת, *out of the storehouses* (Ps. 144<sup>13</sup> †). [ἔκ ἀπὸ δὲ ἀποθηρῶν ( ? an error for ἀποκρίων), S. | Δε | סֶלֶךְ (= סוֹרִים, or rather, since the pl. does not occur, סְפֹרִים, whence N. Herz. in *JThS* xiv. 577, —From scorching heat (סִפְחָר) comes the *samûm*, And from sweeping rains coolness; but סוֹמָה = *samûm* is doubtful), ἔκ Μοῦρων, Ὡ ab Arcturo, 'A καὶ ἀπὸ Μαζούρ.]

IO. [וְהָיָה] so Gn. 38<sup>28</sup>, Pr. 13<sup>10</sup> 10<sup>24</sup>: though not, as Ew. 295*d*, Del. G-K.<sup>28</sup> 144*b* (omitted in G-K.<sup>28</sup>), al. (v. *Lex.* 680*a*), an impersonal usage = Germ. "es giebt": but sc. הָיָה, "the giver giveth" = ". . . is given" (G-K. 144*d*, e, Kō. 324*d*, β). Σ Σ render by a passive (so Hi. Di. alt. Bu. Du. הָיָה); but the passive rendering is not proof that the translators *vocalised* הָיָה. [Ehrlich הָיָה: in צֶקַח from צֶקַח, not צֶקַח.]

וְרוֹחַב מַיִם בְּמוֹצָק and the breadth of waters is in narrowness (36<sup>10</sup>) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

II. [בָּרִי] *saturation*, for בָּרִי, from רָחַץ (10 n.), like בָּרִי (Is. 3<sup>24</sup>), עֵץ, from אָחַץ, עָחַץ (G-K. 24*b*, end; cf. 84*a*<sup>o</sup>. 93*v*). [This explanation of בָּרִי is preferable to *corn* (Σ ὕ; cp. בָּרִי), or *a chosen one* (Θ 'A), or *purity, brightness* (℥), or (= רָאִי) *the rainbow* (Hoffm.). S for בָּרִי יִמְרָח has בָּרִי יִמְרָח is probably corrupt and בָּרִי or בָּרִי should be restored; see next n.]

בָּרִי is to *toil* or *labour* (cf. in בָּרִי, as Dt. 6<sup>11</sup> וּבְמִדְוָהּ דִּי חַיִּים אֲשֶׁר לֹא נִמְעַת = חַיִּים דְּלֹא מִדְוָהּ לְמִנְצָב, cf. Nu. 11<sup>11</sup> 3 וְעַתָּה אֲנִי מִדְוָהּ לְמִנְצָב = מִדְוָהּ לְמִנְצָב: see, further, *ChWB* i. 319, and *NHWB*, s.v.: so Heb. בָּרִי = *troublesome burden*, "cumbrance," Dt. 1<sup>12</sup> אִכָּה אִכָּה הָיָה עָלַי קָטֹרֶחַ. (†) הָיָה is therefore properly to *make to toil* or *labour*, which might also mean to *burden* (belasten); but in the NH. usage (*ll.cc.*) it has the derived sense of to *trouble, importune* (belästigen), e.g. *Sanh.* 8*a* מִמִּדְוָהּ אֲנִי לְרִפְּיָה, thy *importune* one to repay; *Ta'an.* 24*a* הָיָה עָלַי קָטֹרֶחַ: still, when the Elihu speeches were written, it might have had the more primary sense of to *burden*. But the idea of the rain with which the clouds are laden is not here very



suitable: we have <sup>10</sup> cold, <sup>11</sup> ice, and <sup>12</sup> lightning. Hence Du. בָּרָד, *hail*, for בָּרַר, [the vb. then taking two accusatives: cp. G-K. 117cc]; Be.<sup>T</sup> Honth. Bu. אֵשׁ בָּרָק יִטְרֹף עָב, *yea, the cloud casteth forth lightning* (טִרַף, from Arab. *ṣaraha*, to cast or throw: Lane, 1837). This agrees excellently with <sup>b</sup>; but the explanation of טִרַף is precarious.

[יִפֹּץ עָבֵן אֹרֵר] RV. "He *spreadeth abroad* the cloud of his lightning": but פִּזַּץ is to *scatter* (so, rightly, AV. *he scattereth*), not to *spread abroad* (פָּרַס): hence point, with Θ (Θ), διασκοπριεὶ νέφος φῶς αὐτοῦ, Ὡ et nubes spargunt lumen suum, 15 MSS, *Hagiogr. Neapol.* 1487, Θ of Rabb. edd., Venice, 1517, 1525, 1568, and of the Antwerp Polyglott (see De Rossi, *Supplementa ad Varias Lectiones*, 1798, p. 125), פָּזַץ (so Le Clerc, Mich. Dathe, Bu. Du. Be.), *the cloud scattereth its light (lightning)*.

12. [מְסֻבּוֹת] adv. accus. (in prose מְסֻבֵּי): from מְסֻבָּ, a *surrounding place*: 2 K. 23<sup>5</sup> מְסֻבֵּי יְרוּשָׁלַם, the *places round about*, (but ? rd. בסביבי, as Jer. 32<sup>44</sup> 33<sup>18</sup>); 1 K. 6<sup>30</sup> מְסֻבָּ, adv. acc. *round about* (but rd. probably מְסֻבֵּי); Ca. 1<sup>12</sup> מְסֻבּוֹ, *his table or divan*; Ps. 140<sup>10</sup> רֹאשׁ מְסֻבֵּי (?) (מְסֻבֵּי?). Bu. מְסֻבֵּי; but מְסֻבֵּי is not used of a person or thing moving *round about*, but of people moving about, or of things happening, *round about* a person. The v. is unevenly divided: hence Bu. inserts יתהלך (Be. יִסְבֵּב) *before* מִתְהַפֵּךְ, Ley, Du. Honth. insert יתהלך *after* it. The former is better: and it (the lightning) turneth itself round about, turning itself by his guidance.

[תְּחֻבֹּלָה] *steersmanship*, used metaphorically of *direction, guidance, counsel*; only in the Wisdom lit.: Pr. 1<sup>5</sup> 11<sup>14</sup> בָּאֵן מִחֲשֹׁבוֹת גִּצְעָה חָכֵן וּבְתֻבֹּלָה, 12<sup>5</sup> 20<sup>18</sup> תְּחֻבֹּלוֹת יִפְלְעֵם וְחֲשֹׁבוֹת בָּבִי יִעָן, 24<sup>6</sup> (nearly = 20<sup>18b</sup> + 11<sup>14b</sup>) †.

[לַמַּעֲלָם] in 11 this is the middle of the verse; but really a new verse should begin here. The sf. will refer to the flashes of lightning in the poets' mind: but Grā. Be.<sup>K</sup> Bu. לַמַּעֲלָם מְלֵאֵשׁ, *to do (anything) of all that (= whatever) he commandeth it*. But מְלֵאֵשׁ is rather a refinement: would not the poet be content with כָּל אֵשׁ?

[אֲרָצָה] si vera l., a poet. form for אֶרֶץ, as אֲרֵצָה, 34<sup>18</sup> (see π.):

but no doubt אֶרְצָה (= אֶרְצֵה) should be read with  $\mathfrak{S}$ , as there (Mich., Reiske, Bu. Be.); cf. Pr. 8<sup>31</sup> מִשְׁחָקָה בְּתֵבֶל אֶרְצֵה. Du. בְּרֵצֵנִי, according to his *pleasure*.

13. [אִם לְאֶרְצוֹ] om. אִם, as repeated by error, with Bi.<sup>1</sup> Di. Sgf. Bu. Be.; Du. לְמִאֲרָחָה (Dt. 28<sup>30</sup>, Pr. 3<sup>33</sup> al.), comparing En. 59<sup>1</sup>. [For types of parallelism somewhat similar to the text as emended by Du., cp. 31<sup>18</sup> 36<sup>9</sup>, and see n. on 11<sup>10</sup>.]

לְמִצִּיאוֹהֶוּ] 34<sup>11</sup> (see n.).

14. [עֲמֹד] Du. Be.<sup>K</sup> to א, *m. c.*: [but this merely produces 4 : 3 (17<sup>14</sup>) instead of 3 : 4: the rhythm would become normal by the omission of עֲמֹד].

15. [הִתְרַדַּע בְּשׁוֹם אֱלֹהִים עֲלֵיהֶם] RV. Di. "Dost thou know *about* (as 35<sup>15</sup>) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf.  $\mathfrak{B}$ , 36<sup>21</sup>); שׁוֹם עַל, as Ex. 5<sup>8</sup>, though there an *object* follows, which is here desiderated.  $\mathfrak{E}$  οὐδ' αὖτε ὁ θεὸς ἐθέτο ἔργα αὐτοῦ, whence Bi.<sup>2</sup> Du. מְעֲלִיו (Du. אֵל) בְּשׁוֹם אֱלֹהִים, "... about God's ordaining, appointing (*Lex.* 963) his works." This is the best that can be done with the passage.

[וְהוֹפִיעַ] the pf. with *waw* consec. in a freq. sense, carrying on בְּשׁוֹם, as 1 K. 8<sup>38</sup>, Ezk. 3<sup>20</sup> (Dr. 118; G-K. 114r).

16. [הִתְרַדַּע עַל מַפְלְשֵׁי עֵב] ידַע עַל is as strange as 36<sup>21</sup> בָּחַר עַל. Perhaps the *y* in עַל is a dittograph: ל will then be the *nota accus.* after חָדַע (as, *e.g.*, 5<sup>8</sup>). Be.<sup>K</sup> הִתְרַדַּח wilt thou *swear* above . . . ? but דָּחַ means rather to *dart* or *swoop* (Dt. 28<sup>49</sup>, Ps. 18<sup>11</sup>, Jer. 48<sup>40</sup> = 49<sup>32</sup> †).

[מַפְלְשֵׁי] *balancings*, from מָלַס, to *weigh* (fig. to *make even* a road); cf. מִלָּס, a *balance*, Pr. 16<sup>11</sup>, Is. 40<sup>12</sup> †. Bu. (note, but not in translation) מַמְרֵשִׁי, as 36<sup>20</sup>: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

[מַפְלְאוֹת] Probably miswritten for מַפְלָאוֹת, as <sup>14</sup> (a few MSS, Sgf. Bi.<sup>2</sup> Bu. Be.<sup>T</sup>), through the influence of מַפְלְשֵׁי.

[תְּמִיִּים יַעֲזוּ] cf. 36<sup>4</sup> תְּמִיִּים יַעֲזוּ (of Elihu): יַעֲזוּ [MS<sup>Kan.</sup> 153 only here: cf. on 32<sup>9</sup>. Du. [precariously, though תָּמִיד is not too certain] for תִּהְיוּ מִרְעָם ב, *making a water-flood* (cf. תִּהְיוּ in Ps. 42<sup>9</sup>) to fall (pour) down at the thunder,

“the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth.”

17. **אשר בגודך** a pron. of the 2nd person being the supplement of **אשר**: “*Thou whose garments are warm*”; cf. Hos. 14<sup>4</sup> **יחם יתם** **אשר** **בך** **יחם**, *Thou through whom* the fatherless is compassionated! Ps. 71<sup>18, 20</sup> (*Lex.* 82a). [Du. Peake take **אשר** as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes <sup>17</sup> still dependent on **חזרע** in 17<sup>16</sup>.]

**בְּדִשְׁקָתָם** = **הַשָּׁקִים** to *show quietness* (the “internal” Hif.: G-K. 53e); so Is. 7<sup>4</sup> **הַשָּׁמֶר וְהַשָּׁקִים**, 57<sup>20</sup> (= Jer. 49<sup>23</sup>) **יִבֵּל** **הַשָּׁקִים** **לֹא יִבֵּל**.

**יָרִירָם** poet. and late: elsewhere only Dt. 33<sup>22</sup>, Ezk. (13 times), Qoh. 1<sup>6</sup> 11<sup>3</sup>. Also only here of the south *wind*.

18. **תִּרְקַע** with the interrog. not expressed (G-K. 150a, b). **רָקַע** (Hif. only here) is to *stamp* with the feet, Ezk. 6<sup>11</sup> 25<sup>6</sup>; to *beat down* (cf. in Syr. **رَقَعَ** = *περιεσμένον*, Lk. 6<sup>28</sup>), or *beat out*, especially of metals to *beat out* into plates, as Jer. 10<sup>9</sup> **יִרְקַעֵם** **צַפִּירִים**, Is. 40<sup>18</sup>, Ex. 39<sup>3</sup>, Nu. 17<sup>4</sup> (of the censers) **יִרְקַעֵם** **צַפִּירִים** (עָשׂוּ אוֹתָם רִקְעֵי פָחִים צַפִּירִים לְמִזְבֵּחַ). The word is evidently chosen here, with allusion to the **רָקַעַת**.

**עִמּוֹ** with him; i.e. either *with him*, as his companion and equal, or *like him* (9<sup>20</sup>).

**לְשָׁחֻקִים** the **ל**, as *Lex.* s.v. **ל**, 3a.

**שָׁחֻקִים** properly *clouds*; here poet. for the **רָקַעַת**.

**רָאָה** † **מִרְיָא** = *mirror*; = **מִרְיָא**, Ex. 38<sup>8</sup> †.

**מִרְיָא** Hof. ptcp. from **רָאָה**; cf. **רָאָה** **מִרְיָא**, 1 K. 7<sup>22</sup>. Different from the **מִרְיָא** of 10, and the **מִרְיָא** of 36<sup>16</sup> (from **רָאָה**).

19. **הוֹדִיעֵנִי** c. 25 MSS, Orient. Kt., 45 Di. Bi. Du. Be. הוֹדִיעֵנִי, “*Make me to know what we (men) shall say to him.*”

**לָּו** [to him (God), as commonly understood; of, about (as Gn. 20<sup>12</sup>: *Lex.* 514a, e) it (Ehrlich: see on **הוֹדִיעֵנִי**, v. 20)].

**לֹא נֶעֱדָ** sc. **טָלָן** (see 32<sup>14</sup>); cf. Ps. 5<sup>4</sup> (in c. 33<sup>5</sup> **מִלְחָמָה** is more probably to be understood).

20. **הוֹדִיעֵנִי** [Ehrlich postulates for this word here a sense found in Arabic, as, e.g., in **سُفرت الريح العليم**, the wind *dispersed* the clouds (cited by Lane); and deletes **לָּו** as an insertion

made when, this unusual sense not being understood, יספר was taken in its familiar sense. Omitting v.<sup>18</sup> he obtains for 19a. 20 the meaning: Teach me then what we shall say of it (*i.e.* the marvels of 18a.). . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יבלע). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of 15-24, and form no safe way of escape from the strange and perhaps corrupt expressions in 24].

אם אמר איש כי יבלע] "Or did man ever say (= wish, purpose: Ex. 2<sup>14</sup>; Lex. s.v. אמר, 2) that he would be swallowed up (fig. for annihilated)?" אמר כי, as 36<sup>10</sup>, where see *n.* Du. 'הַיְסוּר לוֹ כִּי יִדְבַר אִם אָמַר וְנָ', "Hath he (God) a reprover (see 40<sup>9</sup>), when He speaks, Or doth a man say that He is confused?" understanding בלע in the doubtful sense of בָּלַל (see [also, perhaps, Is. 3<sup>12</sup> (n.) 19<sup>8</sup> 28<sup>7</sup>, Ps. 107<sup>27</sup>]).

21. ראו] Bu. ראט.

יד בדר] is of ambiguous meaning: the  $\sqrt{\text{ }}$  occurs otherwise in OT. only in בִּהְרֵי, a *bright spot* on the skin, Lev. 13-14 †. [But elsewhere two opposite meanings occur: *bright*, and *dark, dull, obscure*.] (a) in Arab. *bahara* is properly (Lane, 265) to *overcome* (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to *arrogate* a thing to oneself falsely), then to *surpass, excel*, in beauty, knowledge, goodness, etc. (abs. the moon *surpasses* the stars (*sc.* in brightness), and *the surpasser* is a term for the moon, as outshining the stars (*ib.* 266a)), and, lastly, to *shine*, as "the cloud *shone brightly*"; (b) Eth. [with metathesis] **በፍህ**: (common) is to *be bright* or *shine* (Di. Lex. 499f); (c) in Syriac, the  $\sqrt{\text{ }}$  itself is not quoted, but ܚܫܬܐ is *fuscus, maculosus*, of colours, lux *subobscura*, and then of an *obscure* rumour, or hint, ܠܫܬܐ is *obscurely*, = ἀμυδρῶς, of light, ܚܫܬܐ, *obscure, uncertain* (of knowledge), Ephr. i. 462; ܚܫܬܐ is *twilight* (the knowledge of men compared with that of angels is like the *twilight*); ܚܫܬܐ ܕܥܝܢܐ is the *twilight* before sunrise, but it also denotes *lux ortus*,

*splendor*, Ephr. iii. 15 (פִּבְסֹה, and derivatives, in the sense of *to glory, boast* = καυχόμαί, are common); (d) in 𐤁 rare; only בְּהָרָא, בְּהָרָא, בְּהָרָא, and בְּהָרָא, 𐤁 here [where בְּהָרָא means *clear, bright*] לא אחתא מל לאחתא מל, [though in the related passage in NH. in] Ta'an. 7<sup>b</sup> (Levy, *ChWB*, and *NHWB*) [𐤁 is used of the *dark rain-clouds*]: אפילו בשעה שעננים עומין בחורין בחורין להוריד מל (edd. שורקע נעשה בחורין בחורין). [In the present passage, if 𐤁 is in place the meaning *obscure* is rather indicated by the parallel לא ראו.] Wr. Sgf. Be.<sup>T</sup> proposed בְּהָרָא for בְּהָרָא, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of 𐤁].

22. [וְהָרָא] cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, *HN* 6<sup>11</sup> 33<sup>7</sup>], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 28<sup>1-6</sup>): but there is here no real antithesis between the two ideas contrasted. AV. renders 𐤁 correctly *gold*: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase *golden splendour* (cf. 𐤁 in Æschylean language, worthy of a better cause, νέφη χρυσαιγοῦντα; cf. Soph. *O.C.* χρυσαιγὸς ἀρόκος): change a letter (וְהָרָא for וְהָרָא, Grä. Che. Du. Be. Honth. St. Bu.<sup>2</sup>: see Ezk. 8<sup>2</sup> and Dn. 12<sup>2</sup> וְהָרָא וְהָרָא †), and we get the sense which the Revisers vainly struggled to obtain.

וְהָרָא 3<sup>25</sup> 16<sup>22</sup> 30<sup>14</sup>.

וְהָרָא "upon God majesty is terrible." We should expect וְהָרָא " . . . is terrible majesty," and so Bu. would read; but וְהָרָא is more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29<sup>2</sup> וְהָרָא הָרָא, and we get the sense which the Revisers vainly struggled to obtain.

23. [וְהָרָא] the *casus pendens*; Dr. § 197.

[וְהָרָא] see on 36<sup>26</sup>.

[וְהָרָא] these words halt after וְהָרָא, and <sup>b</sup> is unrhymical. Bu. plausibly, וְהָרָא כֹּה וְהָרָא, and we get the sense which the Revisers vainly struggled to obtain.

נחמם צדיק לא יענה. Du. שניא כח ורב צדקה ומשפט לא יענה; [but the rhythm (4:3 (2)) in both Bu. and Du. is suspicious. Possibly we should retain  $\text{נחמם}$  (except יענה), merely changing the pointing of  $\text{נחמם}$  : לא-יענה ורב צדקה (rhythm 3:3); the coupling of כח and משפט is a little strange, but by no means so strange as 'צ' משפט ורב in  $\text{נחמם}$ . In the context it is not difficult to understand משפט after יענה (see next n.) or יענה, if this be retained].

יענה]  $\text{נחמם}$  (elsewhere also for יענה, as Gn. 16<sup>8</sup>  $\text{נחמם}$ , Is. 58<sup>2, 5</sup>  $\text{נחמם}$ ; Syr.  $\text{ܢܚܡܡܐ}$  (common) is *lasit, nocuit, εβλαψεν*), 'Α κακουχῆσει; RVm. "To judgement and plenteous justice he doeth no violence."  $\text{נחמם}$  occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," i.e. vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: און מענין את דעו של זה אלא מביחין אותו מיד. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, יענה (as 8<sup>3</sup> 34<sup>12</sup>) would be an easy emendation. Bi. Hfm. Be.  $\text{נחמם}$ , *answereth not* (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

24.  $\text{יראדוהי}$ ] *fear him*—as an established fact (the force of the pf.), though not necessarily universally (cf. 36<sup>24</sup>  $\text{אשר שררו}$  אנשים).  $\text{נחמם}$  ( $\text{φοβηθήσονται}$ )  $\text{נחמם}$  express  $\text{יראדוהי}$ , which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "should fear him." [With the similar sounding forms from the two different vbs. יראח (from ירא), יראח (from יראח), cp. 6<sup>21</sup>.  $\text{נחמם}$  ( $\text{φοβηθήσονται}$ ) in both lines;  $\text{נחמם}$  also treats כל חכמי לב as subj. of the vb. in <sup>b</sup>; and it would be easy to read יראח in <sup>b</sup>; but, though  $\text{נחמם}$  is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But (לכן = לכן) this, viz., what has been mentioned in <sup>23</sup>, (only) ordinary men see ( $\text{יראדוהי}$ ), the wise in heart see it ( $\text{נחמם}$ ) not.]

## CHAPTER XXXVIII.

1. מן [out of; Ehrlich, *after*, Hos. 6<sup>3</sup>].

מן | הסערה so Kit., with B. According to Baer (p. 53) and Gi. the Kt. reads as one word מן | הסערה, the Qrê as two words מן | הסערה. The same peculiarity recurs in 40<sup>6</sup> Kt. מן | סערה, Qrê סערה מן. The Qrê is, of course, correct.

2. מי זה] The rendering "Who is *this* that . . . ?" is here admissible, and more forcible than any other (*Lex.* 261a, 4b; cf. Is. 63<sup>1</sup>).

בלי דעת] a short circ. cl. qualifying a subst., as Ps. 63<sup>2</sup> אין בלי דעת; more commonly qualifying a verb (8<sup>11</sup>; see n.).

3. כָּנָבֵר [כְּנָבֵר, *like a mighty man (a warrior)*, S (כְּנָבֵר), MS (כְּנָבֵר) Hfm. Bi. Bu. Be. Ben-N. כְּנָבֵר, as in Ezk. 17<sup>10</sup> כְּנָבֵר for Ben-Asher כְּנָבֵר, to avoid the juxtaposition of two similar aspirates: cf. Baer, *Job*, p. 63, and *Ezek.* p. 114, who cites Kimchi, *Michlol*, 90a, and Baer and Strack, *Dikdukê ha-tê'amim*, p. 30. See also G-K. 21d. For כְּנָבֵר (not כְּנָבֵר), see on 13<sup>28</sup>.

וְאִשְׁמֵלֶךְ] om. י, with c. 60 MSS, S Bi. Be. Bu. Du.; cf. 42<sup>6</sup>.

5. מִמְדֵּירָה] from מִדֵּירָה; cf. מִסֵּב (37<sup>12</sup>). [But Ehrlich suggests that it is the sing. (cp. G-K. 93ss) of Piel part. of מִדֵּר = מִדֵּר, and renders, What (מִי, as Jg. 13<sup>17</sup>, or read מִה as in Pr. 30<sup>4</sup>) is the name (שֵׁם) of him that measured it?]

כִּי תֹדַע] either *since thou knowest* (iron.), or (Del.) *if thou knowest* (cf. Pr. 30<sup>4</sup> כִּי תֹדַע שֵׁם בְּנוֹ כִּי תֹדַע); the impf. is no bar to either of these renderings, for it is often used of present knowledge: 11<sup>8</sup> 37<sup>15, 16</sup>, Pr. 27<sup>1</sup> 30<sup>2</sup>, Is. 58<sup>8</sup>, Hos. 13<sup>4</sup>, 1 K. 3<sup>7</sup>, Ps. 51<sup>5</sup> 73<sup>28</sup> etc. Di. Dav. Bu. Du. *that thou shouldst know*

(viz. through being present at the time); but the explanation is rather forced.

6. [יִרְדֶּה] Gn. 31<sup>51</sup> וַיִּרְדֵּה אֶשֶׁר יָרִיתִי; cf. Dn. 7<sup>9</sup> וַיִּרְסֵי כִסֵּי; [and for the expression *to cast, throw*, i.e. *to lay*, a foundation or a building, cp. in other languages *nadû uššê* (Del. *Assyr. HWB* p. 448 f.); *فُؤِد*, *foundation* (e.g. Mt. 13<sup>35</sup>, 2 Macc. 2<sup>20</sup>); *fundamenta jacere*; βάλλεσθαι ἄστυ].

7. [וַיִּרְעֵי . . . בָּרַךְ] Dr. § 118; G-K. 114r. [Ἐ ὅτε ἐγενήθησαν ἄστροι, ἤνεσαν με φωνῇ μεγάλῃ πάντες ἄγγελοι μου. Whether or not this is a "dogmatic correction" (Di.) to remove the inconsistency with Gn. 1<sup>14a</sup>, it is self-condemned, like Me.'s בָּרַךְ for בָּרַךְ, by its destruction alike of the parallelism and poetry of בָּרַךְ.]

8. [וַיִּסַּךְ] V Quis conclusit . . . ? whence Me. Wr. Bi. Bu. Du. Be. וַיִּסֵּי(?), who hedged about . . . ? which, as <sup>8</sup> does not refer to the direct sequel of <sup>6</sup>, is preferable, as well as more forcible. [Ehrlich וַיִּסַּךְ, carrying on וַיִּרְעֵי in v.<sup>7</sup>—a slighter change, but less probable.] וַיִּסַּךְ, as 3<sup>28</sup> † (sq. בעד; but the variant שָׁךְ, <sup>10</sup>, sq. בעד, is combined, Hos. 2<sup>8</sup> †, with an accus.). [The corruption may, however, lie deeper: וַיִּסַּךְ, *hedge about*, is not quite the word to be expected with *doors* (ct. "thorns" in Hos. 2<sup>8</sup>); the line unduly anticipates <sup>10b</sup>, and the repetition of וַיִּסַּךְ, <sup>8a</sup>. <sup>10b</sup>, betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of וַיִּסַּךְ be a dittograph, what remains closely resembles a good parallel to <sup>b</sup>, and we should perhaps read וַיִּסַּךְ or (unless this can be treated as וַיִּסַּךְ)—when the sea was born. But it is less easy to recover the beginning of the line, which should contain a question (cp. 4<sup>12</sup> etc.). Be<sup>K</sup> suggests, not very satisfactorily, וַיִּסַּךְ for וַיִּסַּךְ.]

[וַיִּצָּא] when it burst out, *issuing forth* from the womb: the impf. qualifying בָּרַךְ, just as 31<sup>34</sup> וַיִּצָּא מִן הַבֶּטֶן, and so capable of being rendered idiomatically by a ptcip. [וַיִּצָּא, 40<sup>23</sup> (of Jordan), Ezk. 32<sup>2</sup> and in the Hif. (of an ambush rushing forth) Jg. 20<sup>33</sup>. The occurrence of the word in Mic. 4<sup>10</sup>, Ps. 22<sup>10</sup> † is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. וַיִּצָּא, and to burst out (with reference to waters) is





פח; for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. Hrz. Schl. Del. al. understood פח (cf. 14<sup>13</sup> חשית לי חק וחזרני), and take ישת impersonally (sc. השת), *Thes.* 1400b "*hic ponant*, i.e. *ponatur* (sc. terminus, v.<sup>10</sup> [ph]), *superbie fluctuum tuorum*." But פח is too far off to be reasonably supplied by the reader in thought, and the impers. ישת is here exceedingly weak. Hi. takes פח as the obj.: "A 'here' doth one set against," etc.; Ew. § 294<sup>a</sup> ("perhaps"), and apparently Di.: "Here (= this place) will arrest the pride," etc. (*Einhalt thun dem Übermuth* . . .; to judge from the comparison of שית יד ב', 10<sup>20</sup> (but see n.), taken by Di. as elliptical for שית יד ב', lay (the hand) upon = arrest; but פח in either of these usages would be very un-Hebraic, and the sense *arrest* for שית ב' has no support elsewhere. Du. "And leave off (lass ab: שית, as 10<sup>20</sup> (but see n.)) with the swelling of thy waves." Qi. (Comm.) ופח ישית ויחלם בנאח גליל, apparently taking ישית in the military sense of Ps. 3<sup>7</sup>, Is. 22<sup>7</sup>: "Here will the appointed boundary assail and resist thy waves." Seb. Münster (1534-5), Et hic ponet (impetus tuus) elationem fluctuum tuorum; Coverdale (1539), and here shalt thou laye doune (cf. Münster's *ponet*) thy proude and hye waves; Geneva Vers. (1568), and heere shall it (i.e. God's decree and commandement, as v.<sup>10</sup>) staye thy proud waues; EVV., finely, "shall thy proud waves be stayed." Ε αλλ' ἐν σεαυτῇ συντριβήσεται σου τὰ κύματα, Σ ιαλ (2 rd. with Me. ללל, thou shalt break), Ψ Et hic confringes tumentes fluctus tuos, ט ופח חשו בניחנות גליל. Hence (after ΕΨ) Ew. 'שבר גל', shall be broken (or פח, Jon. 1<sup>11.12</sup>); so (שבר) Wr. Bāthg.; Bi. Bu. Be. Honth. St. 'שבת גל', shall cease (שבת for שבר). Either of these yields an excellent sense: for שבר, cf. Lv. 26<sup>10</sup> ושבתי את נאח עזכם; and שבת—or, more forcibly, שבת—Is. 13<sup>11</sup> ושבתי נאח עזכם, Ezk. 7<sup>24</sup> ושבתי נאח עזכם (30<sup>18</sup> 33<sup>28</sup> with ושבתי); and so, by legitimate means, we obtain the sense, not materially different from that which EVV. obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—פח for פה only here, and doubtless only a *lapsus calami* for it. Ε ἐν σεαυτῇ, as Be.<sup>k</sup> saw, expresses פכה misread as פכה: but this can hardly be the original reading; for (1) the repetition

of the same word כָּבֵד is much more forcible; and (2) כָּבֵד for כָּבֵד is dubious: it occurs only 1 K. 22<sup>20</sup> (twice), where the sense is not *here*, but *thus* (*in this wise . . . in that wise*), and where the || 2 Ch. 18<sup>10</sup> has כָּבֵד . . . כָּבֵד, as can hardly be doubted, rightly.

12. [הוֹמִיכִיד] for the idiom (= since thou wast born), see 1 S. 25<sup>28</sup>, 1 K. 1<sup>6</sup>; and cf. on 27<sup>6</sup>. *ὅτι ἡ ἐπὶ σοῦ συντέταχτα* (צוּחַ) *φέργος προωνόν;* where, according to Bi. Be., *ἐπὶ σοῦ* = כִּסְיוֹ; but *ἐπὶ* with a gen. is a common Greek idiom for *in the time of*, e.g. *ἐπὶ Κύρου*, *ἐπὶ ἐμοῦ*, *ἐφ' ἡμῶν*, etc.

[יִדְעָתָהּ] in poetry the Kt. יִדְעָתָהּ שָׁחַר is preferable to the Qrē יִדְעָתָהּ חֲשָׁחַר. The Pi. יָדַע only here; perhaps (Bu.) to be read in Ps. 104<sup>10</sup> שָׁמַשׁ יָדַע מְבֹאוֹ.

13. [רִשְׁעִים] עֵץ הַלֵּיָהּ—one of the four *litteræ suspensæ* (the others being v.<sup>15</sup>, Jg. 18<sup>30</sup> מִנְשָׁה, Ps. 80<sup>14</sup> מַעֲרִיר)—probably due to the fact that the scribe of the standard MS wrote by error רִשְׁעִים; the ע was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G-K. 5<sup>n</sup>; or, more fully, Ginsburg, *Introd. to the Heb. Bible*, p. 334 ff.).

14. [וִירִיתִצְבוֹ] viz. objects on the earth. Be., cleverly, וְחֻצְבָּע, וְחֻצְבָּע, and it (the earth) is dyed (cf. צָבַע, Jg. 5<sup>20</sup>; צָבַע, variegated, Jer. 12<sup>9</sup> †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv.<sup>12-15</sup> Hfm. (and following him Sgf. Du. Che. Be.<sup>T</sup> Vo.) omits 18<sup>b</sup> and 15; and Du. Che. Be. Vo. 14<sup>b</sup> as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v. 12<sup>a</sup> b. 12<sup>a</sup> 14<sup>a</sup>, v. 18<sup>b</sup> 14<sup>b</sup> 15<sup>a</sup> b being a tetrastich written originally on the margin, which afterwards found its way into the text (in 14<sup>b</sup> Hfm. Du. Be. Honth. read לִבְנֵשׁ for לִבְנֵשׁ, “and they stand there as if ashamed (*wie sur Schande*)” with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, 15<sup>a</sup>. But 15 upon this interpretation does not follow 14<sup>b</sup> well; while at the same time (Di.) 12<sup>a</sup> 14<sup>a</sup> assign a very poor purpose for 12). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day

in human history, even (v.<sup>12</sup>) within Job's lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

16. נבכי] etymology unknown (Arab. *nābik* is a *lofty place*; *nabakat*<sup>m</sup>, a *hill with a pointed top*; *intabaka*, to be *lofty*; נב,

is *erupt*, *orsus est*, *evasit*, of *light*, *flowers*, etc., and נב is *surculus*, *virgultum* *βλαστός* (PS. 2265 f.); but these words throw no light on the etymology of נבכי; but, si vera l., & πηγῇ seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, נבעי (cf. Syr. ܢܒܥܝ = *πηγῇ*), *flowing springs* (cf. נחל נבע, Pr. 18<sup>4</sup>); Che. נבעי (Is. 35<sup>7</sup> 49<sup>10</sup>).

מחקרי ארץ] = *range*: see on 11<sup>7</sup>; and cf. Ps. 95<sup>4</sup> מְחַקְרֵי אֶרֶץ.

17. [ושערי צלמות] & πύλαι δὲ ἄδου = 'ושערי צ', and the *gate-keepers* of darkness,—adopted by Du., to avoid the repetition of the same word שַׁעַר: "though we hear nothing of the nature of the beings who guarded the entrance to שַׁאֵל, 'gates' necessarily presuppose gate-keepers." [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from שַׁעַר; cf. 8<sup>8</sup> n.]

תראה] & εἰδόντες σε εἰρηξάν; apparently a double reading רא and ירא (יֵראי)—the *n* dropped by haplography. [Read ראוי or ראיתָ—either a good parallel to נגלו לך: the impf. תראה is scarcely suitable.]

18. [התבוננת עד] hast thou *shewn thyself attentive as far as, even to* . . . ? But, perhaps, על (= אל) should be read, as 31<sup>1</sup>, Ps. 37<sup>10</sup> (so Bu.).

כִּלְהָ] & πόση τίς ἐστιν, whence Du. Be. כִּלְהָ, "how much it (the earth) is." But the change is unnecessary; it is not apparent why כִּלְהָ (Du.) "klingt ziemlich kindisch."

19. [הדרך] Be. Bu. דֶּרֶךְ, and so <sup>24</sup>; but אֵי זֶה הַדֶּרֶךְ seems to have been idiomatic: see 1 K. 13<sup>12</sup>, 2 K. 3<sup>8</sup>, 2 Ch. 18<sup>22</sup> †: it is not likely that dittography should have taken place *five* times in the same expression.

20. [תקחני] Be.<sup>K</sup> תִּקַּחַנִי. & εἰ ἀγάγεις με; and so Me. Sgf. חקחני (Oo. [תִּקַּחַנִי]): a fine piece of irony. But 𐤔𐤍 is more probable; and also, as Bu. observes, more forcible.

[תִּבְרַחַנִי] occurs in 28<sup>22</sup>; but probably Hfm. (תִּבְרַחַנִי), Du. Bu. Be. are right in reading תִּבְרַחַנִי, || to תִּקַּחַנִי.

21. [רבים] by attraction to יסד: cf. 21<sup>21</sup> and G-K. 146a.

22b. [וּמְצֻרֹת] [the repetition is improbable (cf. 8<sup>2</sup> n.): the lost term was perhaps מְצֻר (37<sup>9</sup> n.)]. Du. מְצֻרֹת, *treasurers* (Schatzmeister), for the same reason as מְצֻרִי in 17. But the point here is Job's seeing the *treasures*, not their *treasurers*.

23. [קָרַב] Ps. 55<sup>21</sup> 68<sup>21</sup> 78<sup>9</sup> 144<sup>1</sup>, Zec. 14<sup>3</sup>, Qoh. 9<sup>18</sup> † (in 2 S. 17<sup>11</sup> rd. with קָרַבָּם). The common Aram. word for *war*.

24. [הוֹדִד] see on 17.

[אור] light has been dealt with in 19; even lightning (which אור denotes in the Elihu speeches) is mentioned in 26; אור seems consequently out of place here. Ew. (*Die Salom. Schriften*, p. 252), Me. Bi.<sup>1</sup> Wr. St. Bu. רח; Hfm. Bi.<sup>2</sup> Du. (see the next note), Honth. אר, *mist* (36<sup>27</sup>); Sgf. קָמַר, *hoar-frost* (after & πάχνη (see 26b); cf. Sir. 43<sup>19</sup> καὶ πάχνην ὡς ἄλα ἐπὶ γῆς χέει = (marg. יִשְׁכַּן) (ותם כמר כמלח ישכן); Be. קִימֹר, *steam* (after & πάχνη in Ps. 118 (119)<sup>83</sup>). Of these suggestions רח, agreeing with the || קרים, is the most probable; אר is palaeographically easier; but neither this, nor כמר (which in addition comes in 26), nor קִימֹר (Gn. 19<sup>28</sup>, Ps. 148<sup>6</sup> 119<sup>83</sup> †), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with הוֹדִד [cp. En. 41<sup>4</sup> 60<sup>12</sup>], as well as with the || קרים).

[יָצָץ] Rd. probably יָצָץ: הַיָּצֵץ is always *causative*, except here, Ex. 5<sup>12</sup>, 1 S. 13<sup>8</sup> (read in each יָצָץ).

[קרים] Du., objecting that the "wind" is here out of place (?), and that the way of the "east wind" is known, declares that קרים, "cool (water)," of *fine* or *drizzling rain* ("Sprühregen"), for קרים is "necessary"; he thus (with אר and יָצָץ, *trans.*) gets, "Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?" the allusion being to

"the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed." But קרים (מים) does not seem a good expression for *fine* rain; nor do Jer. 18<sup>14</sup>, Pr. 25<sup>25</sup> (מים קרים) show that קרים alone would be used for cool water. And as Du.'s objections to רח do not seem decisive, קרים is no longer a necessary emendation. [Honth., following Du. in <sup>24</sup>, transposes vv. <sup>24</sup> and <sup>25</sup>. Retaining מור in <sup>2</sup>, Richter proposes קרנים (cp. Hab. 3<sup>4</sup>, and the vb. in Ex. 34<sup>20</sup>)—scatters the rays over the earth.]

26. [לח איש] see on 12<sup>24</sup> בתחו לאדרך (G-K. 152u).

27. [שפחה וקשואה] see on 30<sup>2</sup>.

דשא [ולהצמיח מצא דשא] and to cause the place where young grass cometh forth to sprout: מוצא דשא, like מוצא מים, and (implicitly) מוצא כסף, 28<sup>1</sup>. But the v. is much improved by reading with Wr. (so Bu. Du. Be.<sup>T</sup>) צמא for מצא (note the || to שוא ומשוא): and to make *the thirsty land* (Is. 44<sup>8</sup> RVm.) sprout with young grass (הצמיח, with a double accus., as Ps. 147<sup>8</sup> (המציח הרם הוציר). Be.<sup>K</sup> St. מציה, *out of the dry ground*; also a good suggestion.

28. A beautiful verse, rejected, however, by Bi.<sup>2</sup> Du. Che., partly as tautologous with <sup>29</sup>, and partly as not fitting into <sup>28</sup> (which, however, refers not to ordinary rain, but to the down-pour in a thunderstorm), and (?) the scheme of the tetrastichs.

[ל אגלי מל & βώλους δρόσου; ΣΤΥ all drops. This must be the meaning; but the etymology is obscure. Arab. 'ajala is to *confine* or *restrain*, e.g. cattle from their pasture (Lane, 25), ii. *congregant, collegit*; ma'jal, *stagnum, piscina* (Freyt.); ? אגל = drop as a small quantity of fluid, *collected together*.

30. [כאבן מים יתחבאו] "like stone are the waters hidden," "as (with) stone (G-K. 118s) are the waters hidden" (RV.), are both unsatisfactory; "hide themselves (and become) like stone" is forced; "are solidified (sich verdichten; RVm. *are congealed*) like stone" (Di. Del.) gives יתחבאו a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. 2<sup>21</sup>. = Mic. 4<sup>11</sup>; *Forms*, p. 296], and accordingly interchange them;

we then get, "Like stone the waters *cohere together* (poet. for *freeze*: lit. *take hold of or grasp one another*: cf. 41<sup>9</sup> †, of the scales of the crocodile, וְהִלְכּוּ לֹא יִחַרְצוּ; and וְהִלְכָּהּ, Ex. 9<sup>24</sup>, Ezk. 1<sup>4</sup> †), and the face of the deep *is hidden*" (viz. by the ice forming upon it): so Bi.<sup>1</sup> Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take יִחַרְצוּ as an alternative or dialectical form of יִחַרְצוּ (denom. from יִחַרְצָה, *curdled milk*) *are curdled*, or *coagulated*, if not (Du.) יִחַרְצוּ is to be read: but this is precarious; and does יִחַרְצָה, *leben*, curdled milk (see on 20<sup>17</sup>) coagulate in a manner at all resembling ice?

31. [וְהִתְקַשֵּׁר] in Is. 49<sup>18</sup> קֶשֶׁר (לִבֶּשׁ ||) means *to bind on, engirdle oneself with* (cp. קֶשֶׁרִים, *sashes*): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of <sup>b</sup>, and קֶשֶׁר being here || to מִיָּדָה is rather *to bind fast* (cp. 39<sup>10</sup> 40<sup>20</sup>—Qal), *to bind up, fasten*; cp. קֶשֶׁר, *a knot* in P.B.H.]

[מַעֲדָנֹת] the same form, מַעֲדָנֹת, recurs in 31, in 1 S. 15<sup>22</sup> †; in 1 S. the word has been variously explained as meaning (1) *voluptuously* (EV. "delicately"), so 31<sup>1</sup> A: "not probable in view of the context" (Dr. *ad loc.*); (2) *in fetters* (so Qi.); and, pointing מַעֲדָנֹת, (3) *totteringly*: "so Sm. Now. Dh. Ehrlich, probably rightly" (Dr. *ib.*). Thus the passage in Sam. can at best lend a very dubious support to any theory of the meaning of the present passage. And the Massora notes that in 1 S. 15<sup>22</sup> and here מַעֲדָנֹת has different significations. As to the present passage there are two main theories: (1) that מַעֲדָנֹת means *delicacies, dainties*: this would be the most obvious meaning of the word if the parallel and context really admitted it: cf. the masc. pl. מַעֲדָנִים, *dainties*, in Gn. 49<sup>20</sup>, La. 4<sup>5</sup>, Pr. 29<sup>17</sup> †, and, perhaps, Jer. 51<sup>34</sup> (though מַעֲדָנִי is otherwise pointed in 31); עֲדָנָה, *voluptuous*, Is. 47<sup>8</sup>; עֲדָנִים, *pleasures*, Ps. 36<sup>9</sup> and, as pointed, Jer. 51<sup>34</sup>. The *delicacies* of כִּימָה (commonly, though not universally, identified with the Pleiades) have been understood to be the fruits, or flowers, of spring, or the renovating influences of spring which produce them: so here Levi b. Gershon (A.D. 1326), who remarks מַעֲדָנֹת שֵׁם מִיָּדָה חֲנוּנִים שֶׁם כִּי אֵין חֲנוּן תְּאֵלֶנָּה וְהָיָה

פּרִים, and in the previous century Nachmanides had given as a minority interpretation *האחת חקשר מעדנות פירות מל כימה כי רצונו* לְקַשֵּׁר הַפִּירֹת שֶׁהֵם הַמַּעֲדָנִים. Thence some of the 16th century versions: e.g. Oecolampadius (1532), "Num conjunges delitias Cimo," with the note, "septem stellæ sunt . . . aerem calidum pluviis temperant, *et terram pulchris floribus ornant*"; Seb. Münster (1535), "Numquid tu ligabis suaves influentias Pleiadum," whence the Great Bible (1539) and the Bishops' Bible (1568), "the sweet influences of the seven stars," and the Genevan Bible (1560) and AV. (1611), "the sweet influences of the Pleiades"; a note in the Genevan version runs, "which stars arise when the sun is in Taurus, which is the spring time, and bring flowers." Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes "the heliacal rising of the Pleiades (*i.e.* their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. 9<sup>o</sup> exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [*i.e.* the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring." For another interpretation of *מַעֲדָנוֹת* meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, *מַעֲדָנוֹת* is now commonly taken as equal to, or an error for, *מַעֲדָנוֹת* (cp. the vb. *עָנַד* in 31<sup>30a</sup> and || to *קָשַׁר*, Pr. 6<sup>21</sup>): but this is then differently interpreted (1) as something consisting of separate units bound *together*, a *cluster* (RV.), or (2) as something bound *upon* a person, whether as an ornament, such as a *necklace* (Hi., who compares *עָנַד*, from *עָנַד*, similar in meaning to *עָנַד*), or, for purposes of restraint, *fetters* (cp. *ἡ δεσμὸν*, *שִׁירִי*). The last seems preferable in the context.]

[*משכורת*] Be.<sup>K</sup> *מִשְׁכֻּרֹת*, substituting a known term for a *ἀπ.* *λεγ.*, for a noun *מִשְׁכֻּרֹת* occurs here only; *מִשְׁךְ* is *to draw, drag*



*along*: cp. especially Is. 5<sup>18</sup>, Hos. 11<sup>4</sup>, to draw along (with cords); the noun מַשְׁכֹּחַ should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. مَسَكَّة, of an ornamental arm or foot-chain); but not very probably a *girdle* (Hi.). N. Herz (*JThS* xiv. 576) detects in מַשְׁכֹּחַ an allusion to Egyptian, such as some find in חַמְשָׁן in 40<sup>26</sup> (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (*Thesaur. Inscr. Aegypt.*, p. 122), "As regards the msxt constellation, it is the haunch (χψ) of Typhon, it exists in the northern sky." This, as well as the suggestion that כַּסֵּל as a Hebrew term for a constellation means not *fool* but *haunch* (cp. נֶפֶס), would be more acceptable, if Herz's efforts to derive עֵשׂ (equated with Sirius) and כִּימָה also from the Egyptian could be considered successful.]

32. מִזְרוֹת †] [the following בָּעָוֹ suggests that 'ס is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G-K. 1451, m)—the *Massaroth*, each in its season; cp. Σ (cp. Σ<sup>H</sup> = 'A) δὲ σκορπιωθέντα κατὰ καιρὸν αὐτοῦ ἔκαστον. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on 37<sup>9</sup>; cp. Hoffm. in *ZATW* iii. 108) equates מִזְרוֹת with מִזְרִים (37<sup>9</sup> n.), itself very doubtful and obscure. In recent times a more popular equation has been with מִלֹּחַ in 2 K. 23<sup>8</sup> (cf. there, as Θ here, Μαζουρωθ: cf. here מַלְיָא); but מִלֹּחַ is also uncertain, some translating *the planets*, others *the signs of the zodiac* (Ges. *Thes.* 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, *NHWB*; Burney on 2 K. 23<sup>8</sup> and in *EBi.* 4782 f.). ע here *Lucifer* (with *Vesper* for עֵשׂ): cp. the explanation of מִזְרוֹת as = מִזְרוֹת (plural) = Ar. اَلْمَزَارِعُ = Venus (*singular*!). Others (Mich. Ew.) again make מִזְרוֹת = מִזְרוֹת, and cp. כִּוִּי, a *crown*: hence Corona Borealis, or both the Northern and the Southern Crowns. Σ

וַיֵּלֶךְ, the Wain, as = the great or little bear. All most uncertain].

[עַיִשׁ עַל בְּנֶיהָ] if = 'Ayish with her children, cp. the use of עַל in Gn. 32<sup>12</sup>, 1 S. 14<sup>22</sup>: *Lex.* 755b.]

[תָּנַח] so תָּנַח, עַל בְּנֵי אִשָּׁא being a *casus pendens*. Other possible pointings are (1) תָּנַח; עַל is then *for* (the loss of): cp. 1 Ch. 19<sup>3</sup>, Jer. 16<sup>7</sup>: (2) תָּנַח, but תָּנַח in the sense *to give rest to, bring to a resting-place*, is elsewhere construed with ל, and is commonly used only of the settlement of the Israelites in Canaan (Ex. 33<sup>14</sup>, Dt. 3<sup>20</sup> +): otherwise as an antithesis to תָּנַח it might be considered.]

33. הַדְּעָת Du. Be. הַדְּעָת (v.<sup>12</sup>): but (Bu.) this is against both the order of the words and the bare הָקַת; we should expect, if that were the sense intended, הַדְּעָת שְׁמֵי הַקָּוִי.

[מִשְׁטָר] The מִשְׁטָר, elsewhere in Heb. only in מִשְׁטָר, Ex. 5<sup>6</sup> etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. 6<sup>7</sup> (see Dr. on Dt. 1<sup>15</sup>); but the etymological sense is uncertain. In Ass. *šaṭāra* is to *write* (Del. *HWB* 651 f.); in Arab. *saṭara* is to *write*, to *rule* (a book); *saṭr* is a *line* (of writing), a *row* (of trees, buildings, etc.); and *miṣṭarat* is an instrument for *ruling* a book (Lane, 1357 f.). [The Sabæan *str* is an *inscription* (*CIS* iv. 99<sup>10</sup>): in Syr. ܣܬܪ is a *hand-writing*, or *deed*.] If the sense of מִשְׁטָר was to *write* (as in Ass.), מִשְׁטָר will have meant properly, *writer*, *registrar*; but if the primary sense of the מִשְׁטָר was to *range in order* (Nöld. *Gesch. des Qorans*, p. 13), and this was retained in Heb., מִשְׁטָר will have meant *arranger*, *organiser*, and so we get for מִשְׁטָר here the sense of *ordered arrangement*, or, briefly, *rule*. [But Schwally in ed. 2 of Nöld. *Gesch. des Qorans*, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assyr. *šaṭāra*, to *write*; the Heb. מִשְׁטָר he also regards as derivative from Assyr., and compares the "nicht ganz sicher zu deutende" מִשְׁטָר.] F. Del. *sein Sternenselt*, or, as we might say, *its starry canopy*, from Ass. *šifir šame*, the *writing of heaven*, i.e. the starry firmament (*Comm.* p. 170; *HWB* 652<sup>b</sup>,

cf. 187<sup>a</sup>); but this is far-fetched, and **על הארץ** rather than **בארץ** would be expected. [The sing. suffix in **משטרו** refers to **שמים** (pl.) regarded as a ruler (so Di. after Ew. 318<sup>a</sup>; Ehrlich: **משטרו**; preferably, if conjecture is resorted to, we might read **משטרי ארץ**, **משטר** being a synonymous parallel to **מחמ**.]

34. **וּשְׁמַעַת מִיָּם תִּכְסֵּךְ**] exactly as 22<sup>11b</sup> (though there in a fig. sense); cf. also Is. 60<sup>6</sup> **וְשָׁמַעַת נְמִלִּים תִּכְסֵּךְ**. **Ἐ** (*ὑπακούσεται* σου) **וְשָׁמַעַת**; so Bi.<sup>1</sup> Du. Be. Che. St. Bu. This undoubtedly agrees well with <sup>a</sup>, and **תִּכְסֵּךְ** may be due to a scribe's recollection of 22<sup>11</sup> and Is. 60<sup>6</sup>: on the other hand, **Ἐ** may also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water *covering* Job, in response to his (imagined) invitation, is finer and more effective than *will answer thee*.

36. **בַּמַּחֲוֹת** [so 12<sup>6</sup> where **ב** is radical, and Ps. 51<sup>8</sup> where it has generally (but see Briggs, etc.) been taken to be the prep. **Ἐ** for **חִמָּה** 'ב' has *γυναιξὶν ὑφ' ἁσματος σοφλάν*, reading perhaps **בַּמַּחֲוֹת**. **Ἐ** **בְּכַלֵּין** and **Ἦ** *in visceribus hominis* (cp. **Ἐ** **בְּכַלֵּין**) anticipate the subsequently dominant theory that **מַחֲוֹת** both here and in Ps. 51 is a term for the *reins* or *inward parts* of men, as something that is covered over or coated (**מַחֲוֹת**), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) **מַחֲוֹת** refers to some natural phænomenon, Schultens himself, comparing **חָלַב**, to lose one's way, **חָלַב**, to carry away, proposed, *wandering motions* (e.g. of lightnings, thunders, rains); others, *clouds* (Eichh.), *dark clouds* (Hrzl. Hitz. Di. RVm. Peake, al.; cp. **חָלַב**, *to be dark*, with derivatives meaning *darkness*, and *clouds*), or *cirrus-clouds*, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. **מַחֲוֹת**, *to overlay*). Unfortunately the parallel term is, if possible, even more uncertain; if, however, **שָׂכַר** is an animal, **מַחֲוֹת** (**Ἐ**) may be an epithet (*the weavers*) for another, e.g. the spider—suggested though not adopted by Du.].

שָׁכַר] [if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is שָׁכַח = שָׁנָה: in Hebrew this appears only in (1) מַשְׁכֵּית, which may mean *an object to look at*, and is used with reference to specific objects in Nu. 33<sup>68</sup>, Pr. 25<sup>11</sup>, and of the imaginations (of the heart) in Ps. 73<sup>7</sup>, Pr. 18<sup>11</sup>; and (2) the doubtful שָׁכַח of Is. 2<sup>16</sup>. In Aramaic, on the other hand, the root is in frequent use; שָׁכַח = Hebr. צָפַח, *to look out, keep watch*; consequently שָׁכַר might mean, like the Aramaic מְכַוֵּה (= צָפַח, e.g. Is. 21<sup>6</sup>), *watchman, observer*: hence it has been translated 1. *the mind*: as “*videns, imaginans, vel intelligens*” (Ges. *Thes.*); so א (first rendering), א (כַּסְלָא), Ibn Ezra, EV., Ges.; 2. *the cock*, as the watchman, or prophet, among birds: cp. *Rosh hash-Shanah*, 26a, “When I came to Tēhum-Kēn-Nishraya, R. Simeon b. Lakish said that” the cock was there called שָׁכַר, *Wayikra Rabba*, c. 25; in Arabic the cock is called סָכַח: *ib.*, “in Arabic the prophet is called סָכַח”—all cited by Del. This translation is adopted by א (second alternative), פ, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning *something seen*, (celestial) *phænomenon* is obtained: so Schultens; and similarly or with reference to some specific phænomenon, Ew. (*Glansgestalten*), Me. (*Lichtblitz*) Hi. and Bu. (*Luftgebilde*), Di. (*Wolkengebilde*), RVm. (Meteor), Du. (the Aurora Borealis)].

37. יִסְפָּר] so, in the sense of *count*, Ps. 22<sup>18</sup>. The Piel may have an intensive sense to *count busily* or *exactly*; but more probably יִסְפָּר, אִסְפָּר should be read. Du.’s objections to “count” are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which <sup>b</sup> they are employed for the production of rain, when <sup>88</sup> it is needed, which would enable him to regulate their movements and use. יִפְרֹשׁ, *spread out*, for יִסְפָּר is thus quite unnecessary.

38. בְּצֶקֶת] from יָצַק intrans., as 1 K. 22<sup>35</sup> יִסְרְפֻנָה.

לְפִי צֶקֶק] lit. *into something cast* (of metal, 1 K. 7<sup>27</sup> מִתָּקֵן אֲחֵר; c. 37<sup>18</sup> ptc. מִצָּקֵן), i.e. *into a compact mass*. Not as Du. [(see exegetical n.)].

ורגבים] 21<sup>ss</sup> †. The line is short: Grimme, cleverly and neatly, ורגבים פרגבים ידבּו, so Bu.

איש באחיו ידבּו 41<sup>9</sup> cf. ידבּו.

39. חָיָה [חַיָּה] = *appetite*: see on 33<sup>18</sup>. Cf. Pr. 6<sup>ss</sup> לִסְלִי אֵשׁ נִמְשָׁה.

40. [במעונות] Ley, Be.<sup>K</sup> גְּמֻעוֹנוֹתָם, after & ἐν κοιταῖς αὐτῶν, though whether & *read* the sf., is more than we can say.

סֶכֶה [בִּסְכֶּה] is elsewhere a *booth*; for *covert*, *lair*, we have elsewhere בֶּהָ, Ps. 10<sup>9</sup> (סֶכֶה) בְּסֶכֶה, 76<sup>7</sup>, (סֶכֶה) of Yahweh, under fig. of a lion; || (סֶכֶה) ||, Jer. 25<sup>ss</sup> עֵצָה כְּכַפִּיר סֶכֶה (as Jer. 4<sup>7</sup>), Be.<sup>K</sup> בְּסֶכֶה (Gn. 22<sup>18</sup>), as Giesebr. in Jer. 25<sup>ss</sup> סֶכֶה (as Jer. 4<sup>7</sup>), and Lag. Che. We. in Ps. 10<sup>9</sup>.

לָמוֹ 27<sup>14</sup> n.

אָרַב 37<sup>8</sup> † [in a different sense].

41. [יָכִין] *provide*, as Gn. 43<sup>16</sup>, Ps. 65<sup>10</sup> 78<sup>ss</sup>.

לָעֶרַב] The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, 39<sup>ss-ss</sup>. Hence Wr. Bu. Be. לָעֶרַב, *in the evening*, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with 4<sup>10.11</sup>, Ps. 104<sup>ss.21</sup> (especially 21<sup>ss</sup> with 41<sup>b</sup>), and the punctuation לָעֶרַב of & being explained as due to recollection of Ps. 147<sup>ss</sup> לְבָנֵי עֶרֶב אֲשֶׁר יִקְרָאוּ. However (Bu.) מִי יָכִין suggests here a new beginning; the suffix in יָכִין can hardly refer back beyond לְבָנֵי עֶרֶב; and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, 39<sup>b</sup>.

[יָתְעוּ] the young ravens, fed by their parent, are presumably in the nest: how then can they "wander" about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading יָתְעוּ, the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding יָתְעוּ: the raven (*NHB* 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search

of it. Be. יפע, referring to ילדין (Syr. to *bleat*, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, *ChWB* ii. 2806; in OT. כילוד אפע, Is. 42<sup>14</sup> †: not "Aram. for יפע" (Bu.), for there is no trace of an Arab. פע (with ض, *Lex.* 821a; cf. on 4<sup>10</sup>): if we were sure that פע was used of the cry of a bird, this would be better than יפע.

לכלי אכל the ל of norm or state, like לבד, לבמח (*Lex.* 516a i); *in the condition of foodlessness*; לכלי, as 41<sup>25</sup>, Is. 5<sup>14</sup> ק לכלי † (cf. . . . לאין often in Chr.). & πλανώμενοι τὰ σῖτα ζητοῦντες, whence Du. לבש for לכלי; then, with לערב (see above) in 41a, and referring all to the lion, he completes the tetrastich (after יפעו) by reading (cf. Ps. 104<sup>21</sup>) לבש יפעו לבש; אכל.

## CHAPTER XXXIX.

I. [הידעת] Du. הידעת (38<sup>1a</sup>), as 38<sup>2a</sup>.

[עת לדת] [The two words are rhythmically superfluous and have perhaps intruded here from <sup>2b</sup>]. Bi.<sup>1</sup> Bu.<sup>1</sup> Be.<sup>K</sup> (with ?) St. om. עת (dittogr.), removing the somewhat inelegant anticipation of עת in <sup>2b</sup>; but Bu.<sup>2</sup>, after Grimme, om. instead לדת, as a gloss on עת, and in fact an incorrect one, עת (with the masc. עלי) referring not to the time of the female's *bearing* (which follows in <sup>b</sup>), but to the time of heat in the male (Be.<sup>K</sup> תאנתה [Jer. 2<sup>24</sup> מי ישיבנה for עת לדת]). Du. הידעת עשורות יעלי סלע, “Lehrtest du Liebeslust die Steinböcke?” ע, the peculiar expression used in Dt. 7<sup>13</sup> 28<sup>4</sup>. 12. 51 † עשורות צאנך || שני אלפיך, where, however, it is far from clear that it means specifically “Liebeslust.” With the text as it stands, על, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

[חלל] inf. Po'lel of חל, as Is. 51<sup>2</sup> al.; and in the pass. 15<sup>7</sup>, לפני נבעת חללח.

[תשמר] שמר, to *mark, observe*, as 13<sup>27</sup> = 33<sup>11</sup>, 1 S. 1<sup>12</sup>, Zec. 11<sup>11</sup>.

2. [תמלאנה] סלא, of completing a period of time, as Gn. 29<sup>27</sup>; cf. in Qal, Gn. 25<sup>24</sup> (וימלאו ימיה ללדת), al.

[וידעת] Du. וידעת, and *appointest*.

[לדתנה] G-K. 91f, where five parallels are quoted; add תנת (א, Ex. 35<sup>26</sup>, Ezk. 34<sup>21</sup>).

3. [תפלהנה] [rhyming with חשלהנה in <sup>b</sup>]. פלח is to *cleave*, Ps. 141<sup>7</sup>; so פלח, c. 16<sup>13</sup> al. Here, if correct, the Pi. must have a causative sense, *cause* their young to *cleave open* (the womb); [cp. בקע, of *hatching* eggs, Is. 59<sup>6</sup>]. But פלח does not occur so elsewhere: and it is highly probable that (Ol.) תפלהנה should

be read: cf. 21<sup>10</sup>; and the syn. חֲסִילִים, Is. 66<sup>7</sup>; סֵלִם (of laying eggs), Is. 34<sup>15</sup>: ΘΣ δισσώσεις αὐτὰ also presupposes the ס (חֲסִילִים).

חֲבִלָּה] [rather than *birth-pangs* (21<sup>17</sup> n.: sing. חֲבִל, Is. 66<sup>7</sup>), 'ח may here mean *fœtus*, like the Arabic حَبْل, and be from a sing. חֲבִל. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply *to be pregnant with* in Ca. 8<sup>8</sup>, Ps. 7<sup>15</sup>: so in Arabic حَبِل is *to be pregnant*; احبل, *to fecundate*; حَبِلِي, *pregnant*. Cf. Barth. *Wurzeluntersuchungen*, 15; Schulthess, *Homonyme Wurzeln im Syrischen*, 25f. Ehrlich transfers לִדְיוֹן to the end of the v., makes חֲבִלָּהם the obj. of תִּסְלַחְנָה, and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. חֲבִלָּה (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. 4 1<sup>14</sup>; and see G-K. 1350. Du. om. לִדְיוֹן [which stands in חֲבִל, without adequate reason, *before* תִּסְלַחְנָה] as a (correct) gloss on חֲבִלָּהם, rendering, they bow down, they cleave open (the womb). “The asyndeta in 2 4a strengthen the impression of care, security, and swiftness, which the description is intended to convey” (Du.). [The rhythm of 2 in חֲבִל is 3:2 (17<sup>14</sup> n.); with the omission of לִדְיוֹן it is 2:2: this, in Job very rare (19<sup>14</sup> n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. יִרְחֻמוּ are healthy; Is. 38<sup>16</sup> †, Hif. תְּחַלִּמֵנִי. The Ethp. and Af. are common in Syriac in the senses *recover health*, and *heal*, respectively: see 2 K. 1<sup>8</sup> 8<sup>8</sup>, [ܐܠܚܡܐ]; ܐܠܚܡܐ, Hos. 5<sup>18</sup>, Jn. 5<sup>18</sup>.

יִרְבּוּ [one MS<sup>Ken</sup>. יִלְכוּ: cp. U *pergunt*. For the meaning *to grow up*, see Ezk. 16<sup>7</sup>: it is common in Aram.; see in U Gn. 21<sup>8</sup> 25<sup>27</sup> 38<sup>11</sup>, Ru. 1<sup>18</sup> (all = Heb. נָדַל): Pael, Jb. 38<sup>27</sup> (= להצמיח)].

חֵיִת פָּרָא] *open field* or *country*; an Aramaism: Dn. 2<sup>28</sup> חֵיִת פָּרָא (= Heb. הָיִית הַשָּׂדֶה); and in U בְּבֵרָא, 2 K. 10<sup>24</sup>, Is. 42<sup>2</sup> (= Heb. בְּחֹר). [One MS בְּבֵרָא, U *ad pastum*. AV. “with corn,” after



Seb. Münster (*frumento*) and mediæval Jewish interpreters (see Wright and Hirsch) who gave to בר the sense it has, *e.g.*, in Ps. 65<sup>14</sup> 72<sup>16</sup>. בר or some other word in the line may be corrupt or intrusive; for the rhythm of 𐤁𐤁 is 4:3 (17<sup>14</sup> n.). 𐤁𐤁 om. <sup>b</sup>; but this scarcely represents the original text.]

וְלֹא שָׁבוּ לָמוּ might, of course, mean *to them*; but more probably, perhaps, the ל is the reflexive ל (Lex. 516a), as 61<sup>9</sup> 12<sup>11</sup>, Ps. 80<sup>7</sup> etc., “*libi h. e. sui iuris esse volentes*” (Schult. ap. Del.); so Hi. Del.

5. שָׁלַח חֲמִשָּׁה [שְׁלַח], as Ex. 21<sup>20f</sup>. (חֲמִשָּׁה), Dt. 15<sup>12</sup> 18, Is. 58<sup>6</sup>, Jer. 34<sup>9-11</sup> 14. 16 of men.

עָרַד †] the Aram. syn. of פָּרַח (פָּרַח †, Dn. 5<sup>21</sup>; 𐤏𐤓𐤏). The word “may be derived from עָרַד, to *flee in fear, flee away* (Labl<sup>d</sup> 25); though more probably (D. H. Müller) from عَرَج, ‘schreien,’ which is also used of the wild-ass, Amrualqais 4<sup>21</sup>, Zuhair 1<sup>26</sup>” (Nöld. *Fünf Mo'allagât*, ii. 75).

7. תְּשֻׁאוֹת [loud shoutings, as Zec. 4<sup>7</sup>. See on 36<sup>29</sup>.

8. יָתַר †] as pointed, a rare nominal form like יָתַם (G-K. 85d): but it is far better to point (after Θ κατασκέπεται, 𐤓 𐤓𐤓𐤓, 𐤓 circumspect) יָתַר, *spies out, explores* (Nu. 13<sup>2</sup> 16. 17 etc.), with Ew. Hi. Bu. Du. etc.

9. רִיִּים for רִאִים = רִאִים (Ps. 92<sup>11</sup> רִאִים); cf. רִמִּים, Ps. 22<sup>22</sup> (G-K. 23e, f). Baer and Ginsb. read רִיִּים; G-K. 22s, 20f; Dr. Sam.<sup>2</sup> p. xx [Assyr. *rēmu*, Ar. رَم; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the רִאִים; see exegetical n.].

10. וְהַחֲקֵשׁ רִים בְּתֹלַם עֲבָתוֹ Ha. Stick. “in or to the furrow *with* his cord” (the accus. of the instrument), is questionable, in spite of Mic. 7<sup>2</sup>; Di., better, “in the furrow of his cord,” *i.e.* in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., בְּעֲבָתוֹ (Bu. בְּעֲבָתוֹ): this yields, by legitimate Hebrew, with a very slight change, the sense required: for הַחֲקֵשׁ רִים read also (Bu. Du. Be.) הַחֲקֵשׁ רִי—the repetition of רִים after 9 is inelegant, and 𐤁 has only ῥήσις δὲ ἐν; הַחֲקֵשׁ רִי also restores the normal 3:3



rightly read], there is doubtless an allusion to the bird called חסידה [Lv. 11<sup>19</sup> Ps. 104<sup>17</sup>, Jer. 8<sup>7</sup>, Zec. 5<sup>9</sup>], *the kindly one*; the stork, so called on account of its affection for its young. Bu.<sup>1</sup> would make it named distinctly: **אִם אֶכְרֵה חֲסִידָה וְנָצָה**, Is it the stork's pinion and feather? (or rather: Is it a kindly bird's—with only an *allusion* to the stork—pinion and feather?). Bu.<sup>2</sup> thinks that Hfm. has “perhaps” seen rightly in reading (what he rejected in his first ed.) **נָעֻלָה** for **נָעֻלָה** in <sup>a</sup>, and in <sup>b</sup> **אֶכְרֵה** **אִם אֶכְרֵה** וְנָצָה, “Is the wing of the ostrich sluggish? (Nif., as Jg. 18<sup>9</sup> †; **נָעֻל**, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth,” etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v. 15) they are exposed to many dangers? **חָסֵר** in actual usage means only *in need of*; but **חָסֵר** means to *be lacking* (1 K. 17<sup>14</sup>), as well as to *lack* (be in need of), so that the adj. may mean similarly *lacking, deficient*. Ley, Be.<sup>K</sup> (“perhaps”) **נָקֻלָה** and **חָסֵרָה**: The wing of the ostrich is mocked (2 K. 23<sup>28</sup> *al.* Hithp.), Is (its) pinion and feather lacking? [Du., retaining חסידה in <sup>b</sup>, proposes **נָלֻחָה**, *perverse*, in <sup>a</sup>: Ehrlich as Du. in <sup>a</sup>, but in <sup>b</sup> **אִם אֶכְרֵה חֲסִידָה**, making חסידה mean *ostrich* (a view long since refuted by Bochart), and omitting וְנָצָה as a gloss on אֶכְרֵה. Wr. retaining <sup>a</sup>, though translating it interrogatively, read in <sup>b</sup> **אִם תֵּאֱכַר חֲסִידָה וְנָצָה**.]

14. **תַּעֲזֹב** [תַּעֲזֹב. רַנִּימִם (if correct) being construed, according to its meaning, as a fem. sg. (cf. תָּרוּ construed as a pl. 1 S. 12<sup>21</sup>; נָפֵשׁ, *person*, after an opening clause, construed as a masc., Lv. 21<sup>5</sup> etc.; Ew. § 318b—where, however, some of the examples are textually doubtful; cf. G-K. 124b, n.).

**תַּחֲמוֹס** Be. Bu. תַּחֲמוֹס. This is an excellent || to תַּעֲזֹב [and expresses the obj. which in תַּחֲמוֹס must be understood]: at the same time, תַּחֲמוֹס may stand; for the ostrich does sit upon the eggs.

15. **וְהִשְׁכַּח** Bu. וְהִשְׁכַּח.

**תְּרוֹשָׁה** . . . **תְּרוֹשָׁה** the fem. suffix referring to the collective **בְּצִיָּה**. There are many cases of this, where the pred. is a *verb* (G-K. 145a): the cases are rarer, and not all textually

certain, where the fem. is a suffix (G-K. 135<sup>p</sup> (where *dele*, p. 441, l. 2, as due to an oversight, "but previously תַּחֲסִים"); Kō. 348<sup>g</sup>, *h*: thus 2 K. 3<sup>s</sup> 13<sup>11</sup> 17<sup>22</sup> & has תַּחֲסִים, and probably the sg., in spite of &'s pl., should be read similarly in 13<sup>2 6</sup>; 2 K. 10<sup>26</sup> Vrss. מַצֵּבֶת; Is. 35<sup>7</sup> rd. רִבְצָם: cf. on c. 6<sup>20</sup> 14<sup>19</sup>).

16. [הַקְשִׁיחַ Is. 63<sup>17</sup> †. The masc. is, however, intolerable with what follows: rd. either (2 MSS, Hirz. Di. Be.<sup>K</sup> St.) תַּקְשִׁיחַ, or (Ew. Di. alt.) הַקְשִׁיחַ (inf. abs.; G-K. 113<sup>s</sup>). The perf. הַקְשִׁיחַ (Hi. Sgf. Du.) agrees less well with the impf. in 14.

לִלְלָהּ can only mean "hardeneth (= useth hardly) her young ones (making them) *into* none of hers" (*Lex.* 519<sup>b</sup>), לֵא לֵא expressing the result of the action הַקְשִׁיחַ. This might be the sense intended; but if it is thought that "useth them hardly *as if* they were none of hers," is more probable, then לֵא לֵא must be read (so Oo. Be.<sup>K</sup>); לֵא חֲשֵׁב (13<sup>24</sup> 19<sup>15</sup> etc.), lit. *think into* (= *esteem to be*), is not a || for so rendering לֵא הַקְשִׁיחַ. לֵא is poet. for לֵא לֵא (G-K. 155<sup>n</sup>, *d*); cf. Hab. 2<sup>6</sup> מְבַלֵּל־לֹא, who increaseth (what is) *not his*, and c. 18<sup>15</sup> לֵא לֵא (Gn. 15<sup>13</sup>, Jer. 5<sup>19</sup>, Hab. 1<sup>6</sup>, where לֵא לֵא, לֵא לֵא are preceded by a *subst.*, are different).

בלִי פחד בלי is properly a *substantive*, like אֵין; hence, followed by a gen., *naught of* . . .; and so here *naught of fear*! (There is) *no fear*! It is not, as in previous cases, joined closely to a subst. (38<sup>a</sup>), or adj. (33<sup>9</sup>), or verb (8<sup>11</sup>), and so cannot, as there, be rendered *without*.

17. [בְּבִינָה] the ב partitive; cf. 7<sup>13</sup> 21<sup>25</sup>.

18. כַּעַת [כַּעַת בְּמָרוֹם חֲמִירָא] (abs.) occurs here, Nu. 23<sup>22</sup>, Jg. 13<sup>23</sup> 21<sup>22</sup> (where, however, rd. עַתָּה). It has been rendered (1) *Now* (cf. פֶּיִם); so Nu. 23<sup>22</sup> (Di. Gray), Jg. 13<sup>23</sup> (Moore); (2) *At the (right) time, sur Zeit* (& *κατὰ καιρὸν*, *U cum tempus fuerit*; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. 23<sup>22</sup>); and (3), as = כַּעַת אֲשֶׁר, *At the time when* . . . (Hirz. al.; Ew. § 337c (*a*), and Comm. ("Wann sie einmal . . ."): so EVV. *What time* . . .); though it is better in this case to point כַּעַת (Me. Du.): כַּעַת is followed by an inf. (1 S. 4<sup>20</sup>); and there is no reason why it should not, in poetry, like כַּעַת (Jb. 6<sup>17</sup> כַּעַת יִרְבוּ), be followed by an impf. This yields a satisfactory sense: there is no

point in *Now*, and *At the (right) time* is a doubtful rendering of נָעַץ.

בְּמָרוֹם] Hi. Du. בְּמָרוֹץ, *in (her) running* (Qoh. 9<sup>11</sup> †); and for בְּמָרוֹם בָּנִים, Wr. Bu. Be.<sup>K</sup> Honth. בָּנִים בָּא מָרוֹם, "At the time when archers (2 S. 11<sup>24</sup>) approach." But בְּמָרוֹם is far more picturesque; and it is gratuitous to change it: the "height" denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. 5<sup>18</sup>, Pr. 8<sup>2</sup> 9<sup>3</sup>; in Ps. 73<sup>8</sup> it is said of proud men that they דִּבְרוּ מִמָּרוֹם: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (*NHB* 237) of 22–28 ft.—and moving so rapidly that (Wood, *Natural History*, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

† תַּמְרִית] is *ad vehementiorem cursum scutica aliave re egit* equum (Freyt., Hi. cites also Grangeret, *Anthol.* p. 42); here it may be rendered *spurs* (fig.) *herself*,—the wings flapping vehemently against the ostrich's body in her flight being, as it were, the goad urging her on (Ges. *Thes.* "Hiph. de struthione, qui e nido exsurgens alarum plausu tamquam flagello, ad cursum se impellit"). [Be.<sup>K</sup> weakly תַּמְרִית.]

19. רָעַם] רָעַם is *thunder*; but that (in spite of AV.) is impossible here. Ges. *Thes.* conjectured for the רָעַם the meaning *commotus est, tremuit*, which he adopted for Ezk. 27<sup>18</sup> (רָעַם מַיִם); || (רָעַם מַיִם), and also for Ps. 96<sup>11</sup> (= 1 Ch. 16<sup>33</sup>), 98<sup>7</sup> (*commotum est mare*); so Del. Di. ("Gezitter") and RV. "the quivering mane" (with marg. "Heb. shaking"). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by רָעַם, רָעַם (Ezk. 27<sup>18</sup> rd. probably רָעַם for רָעַם). The VV. obviously guess: Ἐ φόβον (so Saad. *ra'ab*, fear), Σ κλαγγήν, Θ χρεμυτισμόν, ♪ לַל, Jer. ̣ *hinnitum*: Ἐ would suit, were the sense established; ♪ is arbitrary; the other renderings do not suit חֲלִבֵּשׁ. Honth. Be.<sup>K</sup> עֲצָמָה, *strength*, forms a good || to נְבוֹחָה; Ἐ

תקפא expresses the same sense, though it would be precarious to argue that the translator *read* anything different from *פח*.

20. [התרעישנו בארבה] הריש cannot mean "make to leap"; ריש is to *shake* (intrans.), *e.g.* of heaven, earth, nations, etc., shaking — through an earthquake (רעש), terror, or Yahweh's appearance, etc.; cp. רעש, of the *quivering* of a dart, Jb. 41<sup>21</sup>; of a horse eager to start, 39<sup>24</sup>; here, therefore, seemingly of the *quivering* of eagerness and excitement as the animal leaps along. [Ehrlich: התרעישנו בארבה, dost thou make him to smoke (cp. 41<sup>12</sup>) like a chimney?]

הודו נהרו אימה] the subst. אימה by Dr. § 189. [Ehrlich, הוד (Ezk. 7<sup>7</sup>) for הוד]; Bi. Du. needlessly, הוד נהרה אימה (cf. Jer. 8<sup>16</sup> מִן נִשְׁמַע נִהַר מִסוּי, "(in) the majesty of (his) terrible snorting," [or the majesty, etc., if with Du., <sup>20b</sup> is placed after <sup>19a</sup> as a second obj. to החתן. The transition from the interrogation in <sup>20a</sup> to description in <sup>20b</sup> in *פח* as commonly understood (*e.g.* RV. "the glory of his snorting is terrible") is in any case improbable. Bu. makes the whole v. interrogative by treating <sup>b</sup> as a circumstantial clause, and taking הוד as well as אימה as pred.—His snorting being majestic, terrible, *i.e.* with majestic, terrible snorting].

21. [ידפרי] Rd. with 𐤃𐤅𐤔, Di. Bu. etc. ידפרי. Wr. Bi. Bu. Du. Be. Ehrl. place the — at ידפיש (so 𐤃). [With the meaning *to paw*, here only in the OT., cp. حافر, *hoof*.]

22. [לפחד] 𐤋 𐤏𐤍𐤔𐤕𐤁; so 3 MSS 𐤋𐤏𐤍𐤔𐤕𐤁, "at the pit," adopted strangely by Be.<sup>K</sup>.

23. [הרנה] if correct, רנה † will be a by-form of רנן, of which there are traces in Arab. (Ges. *Thes.* s.v.); but possibly רנה should be read. [Scarcely רנה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G-K. 146); Bu. Be.<sup>K</sup> (?) חנה הא: but the art. is improbable.] The Arab. *ranna* (= רנן), to *utter a cry*, esp. a *plaintive* or *mournful cry*, is in ii. and iv. used of the *twanging* of a bow (Lane, 1164b).

להב] [Flashing (point): cp. Nah. 3<sup>3</sup>, Jg. 3<sup>23</sup> להבה, 1 S. 17<sup>7</sup>. Bu. להב or להב, spear and javelin *flash*: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same

sense by taking the noun לָחַב predicatively (cstr. according to Dr. § 189: cp. 30b).

24. בָּרַעַשׁ וְרָנוּ [ברעש ורגז] is not "fierceness" (EVV.), but (see on v. 30) *shaking, quivering* (*Lex.* 1127b), and רָנוּ (see on 3<sup>17</sup>) is strong *agitation*, not necessarily "rage"; the two alliterative words denoting the violent trembling of the animal in its eagerness to start, and to take its part in the fray.

הַנִּמְאִי נָא נִמָּא [יִנְכָּמָא אֲרָץ] to *swallow*; Hif. Gn. 24<sup>17</sup> † נִמָּא NH. נִמָּא (NHWB i. 339; cf. נִמָּע, below, v. 30a). For the fig. cf. the Arab. التهم الفرس الارض (cited by Ges. *Thes.* from Schultens), "*deglutivit equus terram*," and *lahim*<sup>30a</sup>, *liham*<sup>30a</sup>, cito *deglutiens*, as an epithet of a swift horse, "*equus haustor*" (*ib.*); and Catullus, 35. 7, "*viam vorabit*." [On נִמָּא for נִמָּע, see G-K. 7500, cp. 74d.]

וְלֹא יִאֱמִין [וְלֹא יִאֱמִין] Rabb. EVV. Hengst. Dav. And believeth not that it is the sound of the trumpet, *i.e.* for joy believeth not his own ears when he hears it. But Ges. Ew. and moderns generally (so RVm.), And *standeth not still*, lit. *showeth not firmness*, understanding הָאֵמֶן in its primary, physical sense, which is still seen in Qal אָמַן, to *support* (bring up, nourish), אִמְנָה, a *foster-mother, nurse*; in Nif. to *be supported* (Is. 60<sup>4</sup> (בִּנְחוּתִךָ עַל צֶדֶק הָאֱמִנָה), *confirmed* (Is. 7<sup>9</sup> הָאֱמִנָה: see *Lex.* 52 f.); אִמְנָה, a *support, pillar*, 2 K. 18<sup>16</sup>; and in אֱמִנָה in Ex. 17 יָדוֹ אֱמִנָה 17<sup>13</sup>. It cannot, however, be said that this sense is altogether satisfactory; in particular, to *show firmness* is not quite the same thing as to *stand still*. Hence Bi. יִפְנֶעַ, *letteth itself not be held back*; Du. Honth. Bu., somewhat prosaically, וְלֹא יִפְנֶעַ וְלֹא יִמָּאֵל, and goeth not to the right or to the left, —Du. then making a new distich בְּרִי (or יִרְאֶה) עֵתָּה שׁוֹמֵר הָאֵחָה, When the watch (Jg. 7<sup>19</sup>) calleth out, he stirreth himself up, As oft as the horn (soundeth) he saith, Aha! But "believeth not" is preferable to any of these alternatives. [Still it remains very improbable; בְּרִי שׁוֹמֵר looks like a mere variant of שׁוֹמֵר: and it is possible to restore the succession of distichs not only by additions to the text such as Du. makes, but by the simple omission of 24b.]

וְלֹא יִקְלֵשׁ [כִּי קֹל שׁוֹמֵר] It is tempting (with the second sense of

אָמץ) to read בָּקָל (Bi. Bu.); but בָּ in a temporal sense (= *at*) is very rare except with an inf. (Is. 18<sup>5</sup>), or verbal noun (*Lex.* 454b, 3b), Is. 23<sup>5</sup> being probably the only example. בָּקָל שׁ (Be.<sup>K</sup> Bu. alt.) never occurs in the sense of "*at the sound* . . .": but . . . בָּקָל would be in accordance with usage (Nu. 16<sup>34</sup>, Is. 30<sup>10</sup>, Ezk. 27<sup>28</sup>).

25. בָּדַי elsewhere (in the sense here required) always מְדַי, *out of the sufficiency of* = *as often as*, sq. an inf. or subst. (Is. 66<sup>23</sup>, Jer. 48<sup>27</sup>; *Lex.* 191b); and this, no doubt, should be read. On the very frequent confusion between ב and ט in בָּ and טָ and other versions, see Dr. Sam.<sup>2</sup> lxvii.

יָרִיחַ Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, יָרַע [rather יָרַעַ, "And the battle sounds afar"; Du. (who objects in particular to the cries of the captains being "scented") בָּרַע (36<sup>23</sup>, Mic. 4<sup>9</sup>) for רַעַם: He scenteth the battle from afar, *at the shout*, etc. But the passage is not prose, but poetry; יָרַח is widely used in Heb. (v. on 14<sup>9</sup>); and רַעַם ו' is merely the further development of the idea of מַלחָמָה. Cf. Pliny, *HN* 8. 42 (Bochart) "*lidem præsagiunt pugnam.*"

26. מִבִּינְתָךְ *from, out of, through* thy understanding: *Lex.* 580a, עב.

וַיִּנְאַרְךָ *useth (or moveth) its pinions* in flight: denom. from נֶאֱבַר, pinion, v.<sup>18</sup> n.; [not *plumescit*, V].

27. [יִגְבִּידוּ] = יִגְבִּיחַ עוֹף, 5<sup>7</sup> (Di.); Jer. 49<sup>18</sup> would suggest taking יִגְבִּיחַ in <sup>b</sup> as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

וְכִי either (cf. י) = וְכִי עַל פִּיךָ; or independently, *Or* (is it) *that* . . . (cf. Is. 36<sup>19</sup>; וְכִי, c. 6<sup>23</sup>, 2 S. 9<sup>1</sup>, Gn. 27<sup>30</sup>; *Lex.* 472a). But the line is a little short: so St. Bu., plausibly, וְכִי יִכְנֹ בְּתָרִים קָנוּ. Du. (who has to reduce the 10 lines <sup>20-30</sup> to two strophes of 4 each) omits יִגְבִּיחַ נֶשֶׁר, and in <sup>28</sup> (with Bi.) סָלַע, as glosses suggested by Jer. 49<sup>16</sup>, treats וְכִי as ditto-graphed from פִּיךָ, and carries on מַצֹּודָה (in the sense of prey) (Ezk. 13<sup>21</sup>) to <sup>29</sup>: he thus gets for מַצֹּודָה וְיִחְלֹק. אִם עַל-פִּיךָ יָדִים קָנוּ וְיִחְלֹק. מַצֹּודָה (so Be.<sup>K</sup>, except that he retains מַצֹּודָה where it is). [The excellent parallelism of Du.'s emendation contrasts with what appears to be faulty in V: note the two parallel terms יִשְׁבֹּן



and יחלוק in a single line : and again שרסלע and מצודה in another, not to speak of the repetition of סלע and the awkwardness of 27<sup>b</sup>. This at least is a better way of obtaining two quatrains than the omission of v. 30 (Bi. and ? Di.).]

29. [משם חפר אכל] Du. מצודה משם חפר. אכל added after מצודה, misunderstood to mean fastness, had been taken back to 28<sup>b</sup>).

[למרחוק] 36<sup>a</sup>.

[חפר] as 11<sup>18</sup>.

[יביטר] the *masc.*, by G-K. 145<sup>u</sup>.

30. [יַעֲלֶשׁ] no  $\sqrt{\text{עלע}}$  is known ; but Syr.  $\text{ܥܠܝܬܐ}$ ,  $\text{ܥܠܝܬܐ}$ , is to *lick* or *lap up*,  $\text{ܥܠܝܬܐ}$  Jg. 7<sup>5</sup> 6<sup>7</sup>, 1 K. 21<sup>19</sup> (= Heb.  $\text{יָלַץ}$ ), 4 Mac. 10<sup>17</sup>  $\text{ܥܠܝܬܐ}$  = *αἰμοβόρος* ; and Ob. 16  $\text{ܥܠܝܬܐ}$  is to *gulp up* (or *swallow down*) : rd., therefore, either  $\text{יַעֲלֶשׁ}$  (Ges. Ol. Del. Di. etc.) or (Bu. alt.)  $\text{יַעֲלֶשׁ}$ .

## CHAPTER XL

2. [הרב עם־שדי יסור] according to  $\mathfrak{M}$ , רב is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. 3<sup>1</sup>, G-K. 113cc), with its subject יסור † (a nominal form like שפור, שפור, שפור) following (G-K. 113gg), and separated from it by intervening words. For the last point, cp. Lv. 6<sup>7</sup> אתה הקרב רגום אתו באבנים (but S הקריבו, & = יקריבו): Nu. 15<sup>36</sup> כל העדה (רנמו S). The VV. do not recognize this punctuation, but find in רב a noun (רב, κρίσις, Θ), a part. (רב, ὁ δικαιζόμενος, Σ, דנצי, &), or an adj. (רב, מלך, Σ); and in יסור a verbal form (יסור, ἐκκλινει, Θ, Υ conquiescit: Σ περιγενήσεται; & יסור = יסור?), or another nominal form (סור, סור, Σ). Ehrlich רב with יסור, *Is the contention . . . at an end* (סור, as Is. 11<sup>10</sup>).]

[יעננה] G-K. 135<sup>g</sup>.]

5. [אחת . . . שתיים] G-K. 134<sup>r</sup>, s: cp. Ps. 62<sup>12</sup>, and see on 33<sup>14</sup>.]

[ולא מענה] & om. For מענה read מענה (cp. 29<sup>22</sup>): so Hitz. Di. Dr. Du. Bu. al.]

7. See on 38<sup>2</sup>.

8. [המה] cf. 34<sup>17</sup>.

9. [כאל] for what should logically be כורע אל, acc. to a well-known Heb. idiom (*Lex.* 455a). So קולו for כמ קולו.

10. [גמח וגבה] [Alliteration, as in <sup>b</sup> חדר].

11. [גמח] for the form, see G-K. 84<sup>b</sup> c.

11b-12a. & πᾶν δὲ ὑπερῖστος ταπεινώσων, ὑπερήφανον δὲ σβέσων. Du. remarks that 11<sup>b</sup> and 12<sup>a</sup> have in  $\mathfrak{M}$ , evidently through a mistake, the same beginning, while & has a change: he would read, therefore, "naturally only at random (aufs Geratewohl),"  
 וכל נאח השפלהו: ראח נבה הכניעו.

12a. הכניעוהו 15 MSS. 'ח (the renderings of עו do not show that they *read* the ׀), which would be better.

12b. הדיד Ar. *hadaka* is to *fall down* (of a building); cf. חרס, fig. Is. 22<sup>19</sup>, Ps. 28<sup>5</sup>. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read חרץ, *crush*, from צרץ, which is presupposed by צר, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in ע (e.g. Jb. 4<sup>10</sup> Pa., 34<sup>25</sup> Ithpa., Ps. 143<sup>3</sup> Palpel), and there not in Afel. Gr. Du. suggest חרץ—but only for those who are doubtful about the ἀπ. λεγ. חרץ. חרץ, however, is to *push aside* or *away*, and would agree poorly with חתום.

חתום] & παρὰχρημα, —no doubt a paraphrase. Bu. חתוך, “and crush the wicked *under thee*”: suitable in itself, but unnecessary: חתום in its idiomatic sense of *where they stand* (Ex. 16<sup>20</sup>, Jos. 6<sup>5</sup>, 2 S. 2<sup>25</sup> ויטת תחתיו, Jer. 38<sup>9</sup> ויטתו, rd. ויטת, and especially Is. 25<sup>10</sup> ויטתו תחתיו) is very forcible.

13. [פניהם] & ע supply the conjunction—[ונתתם].

תבש is used specifically of binding something round the *head* (e.g. Ex. 29<sup>9</sup>).

[טמון] Ehrlich בִּיטָן: in ט the last echoes the first word of the v.]

14. גם] the גם *correlativum*: see *Lex. s.v. גם*, 4.

15. [הנה נא] 33<sup>2</sup> n.

[בהמות] & θηλα, ט בעיירא; ע *behemoth* (and so ש): if pl. of בהמה, an intensive pl. (G-K. 124e), meaning here (differently from Ps. 73<sup>25</sup>) “a colossal beast” (Che. *EBi.* 519; Kōn. *Wörterbuch*). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (*vert*) has no resemblance to בהמה: and there is no evidence that the often cited *p-che-mou* ever existed. It is barely possible that the Hebrew term for hippopotamus was “Swine from, or of, the water”: *EBi.* 2073.]

[אשר עשיתי] & omits; so Me. Bi. Sgf. Du. Be., partly on the ground that <sup>15a</sup> is too long, partly (Du.) on the hypercritical ground that “made like thee” is absurd: “like thee,”

however, does not here mean *resembling thee*, but *equally with thee*. On the other hand, "is *beside thee*" is not unsuitable; for the meaning then would be (Du.) that the animal was *beside* Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit עמך as well; but then (Bu.) they lose the support of ע, and the line becomes too short.

16. [שריר] only here: cf. שר, *navel-string*, שרשרה, *chain*: from / שרר common in Aram. in the sense of *be firm, strong* (cf. Heb. שְׁרִירָא, *firmness* in a bad sense, *stubbornness*). Wetzstein (ap. Del.), however, would render *supports* of his belly (*i.e.* the bones of the loins and shoulders), connecting שריר with Arab. *sarir*, a *support* on which a thing rests; but the Arab. usage, as given in Lane (13386), a *thing upon which one lies or sits*, a *couch-frame, bedstead, throne*, etc., does not suggest anything resembling the *supporting bones* of an animal's body.

17. [יחפץ] from חפץ † = خفف, to *lower, depress* (e.g. wings, Qor. 15<sup>ss</sup> 17<sup>ss</sup>), *bring down, abase* (Qor. 26<sup>s</sup>, the day of judgment will *abase* the proud); here, it seems, somewhat more generally, to *bend* (חפץ, to *desire* = حفظ, to *be attentive to*, is a different root altogether: Dr.<sup>s</sup> § 178, pp. 226, 231).

[פחדיר (dual)] = انخاز, *thighs* (Aram. פחדיר, *testiculi* = אשך, Lv. 21<sup>30</sup> ⊕; and so U here nervi testiculorum eius perplexi sunt).

18. [גרמיו] גרם is the common Aram. word for *bone* (e.g. Dn. 6<sup>ss</sup>, Gn. 2<sup>ss</sup> ⊕), but rare and poet. in Heb. (Gn. 49<sup>14</sup>, Pr. 17<sup>ss</sup> גרמיו נבאה חניכש-גרם, 25<sup>15</sup>, 2 K. 9<sup>13</sup> [?] †). How it differs in meaning from עצם is uncertain: RV. *limbs*, RVm. *ribs*; Hi. Bu. Che., after ע (ἀγς), render *his spine*, observing (Hi.) that this is favoured by the sing. מטל, and regarding the pl. גרמיו as referring to the separate vertebræ: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebræ; in a comparison there is no difficulty in the sing. מטל; and the Syriac Hex. expresses ἀγς by the specific נְגַל הַמַּחְסֵה, the *backbone*.

לָחַץ†] the  $\sqrt{\text{}} \text{ in Ar. is to hammer out (} ? \text{ a secondary root from } \text{לח}, \text{ to be long, Del.)}; \text{ and Ar. } \text{mamál} \text{ is iron, or a sword, beaten out into a long shape (Lane, 3021; cf. also the } \text{Lex. of Neswán, as cited by Del.)}; \text{ hence } \text{לח}, \text{ a bar of metal. Cf. } \text{לח}, \text{ 1 S. 17}^6 \text{ (} \text{מִפְּתִיחַ לַחַד} = \text{מִפְּתִיחַ פִּתְיָה), and here (} \text{מִפְּתִיחַ לַחַד, variants } \text{מִפְּתִיחַ, מִפְּתִיחַ, a weight): Levy, } \text{ChWB. ii. 28a, b). } \text{Ὁ σιδηρός χυτός: } \text{Σ ὡς συμβλήματα σιδηρά.}$

19b. (1)  $\text{לח}$ , in view of the *jussive*,  $\text{לח}$ , can only be correctly rendered, "Let him that made him bring near his sword (to attack him)!"  $\text{לח}$  (if the *active* ptc. is right; but v.i. (3) and (4)) will be an anomalous form for  $\text{לח}$  (cf. the rare  $\text{לח}$  by the side of  $\text{לח}$ : Kō. 3032); and as the art. with a ptc. naturally excludes a *nominal* sf. in the *genitive* (G-K. 116g n.), the  $\text{לח}$ — will be the *verbal* sf. in the *accusative* (as in  $\text{לח } \text{לח}$ , Ps. 18<sup>2</sup>.  $\text{לח}$ ,  $\text{לח}$ , etc.: G-K. 127i; Kō. l.c.). Cf.  $\text{לח}$ , Dn. 11<sup>6</sup>. (2) The common rendering (which properly requires  $\text{לח}$  for  $\text{לח}$ ) is (cf.  $\text{U qui fecit eum applicabit gladium eius}$ ), "He that made him *bringeth near* his sword, i.e. furnishes him with it (so RVm.), the 'sword' being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks" (cf. Hdt. ii. 71,  $\text{χαυλιόδοντας φαίνον}$ ), which "root up rank grass like an agricultural implement" (*Encycl. Brit.*<sup>10</sup>, s.v., p. 722b), and "sever, as if with shears, a tolerably stout stem" (Woods, l.c. p. 761 f.). And Nicander (*Theriaca*, 566 f., *ap.* Bochart, ii. 761) describes these teeth as  $\text{ἀρπη}$  (*sickle*): " $\text{Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σαῖν αἰθαλόεσσαν Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἀρπην}$ "; cf. Nonnus, *Dionys.* xxvi.,  $\text{Αἰχμῇ καρχαρόδοντι διασχίζων ῥάχιν ὕλης}$ . But to *bring near*, like an offering, or an article for food or use (1 S. 13<sup>9</sup> 23<sup>9</sup>, 2 K. 4<sup>5</sup>, Gn. 27<sup>25</sup>), is not a natural expression to use of what is an integral part of the animal's frame. (3)  $\text{Ὁ}$  has  $\text{πεποιημένον ἐγκαταπαίξεσθαι ὑπὸ τῶν ἀγγέλων αὐτοῦ}$  (cf. the addition in 41<sup>25</sup>  $\text{Ὁ}$ ) =  $\text{ἵνα πρὸς ἑαυτὸν ἑλθῇ}$ , *that is made for him to play with*, i.e. to be Yahweh's plaything ( $\text{ὑπὸ τῶν ἀγγ. αὐτοῦ}$  being a readily intelligible paraphrase for  $\text{ἐν π' αὐτοῦ}$ ): cf. (upon

one view of its meaning) Ps. 104<sup>28</sup> לְחַקְּבוּ לִירְחָהּ לְשִׁחְקֵבוּ (עַד הַ עַל ἐπλασας ἐμπαίλειν αὐτῶ). So Me. Bi.<sup>1</sup>. [In favour at least of the pass. part., note חָקְשׁוּ in the similar v. 41<sup>25</sup>.] (4) Hfm. (1890) emended חָקְשׁוּ יוֹשֵׁב חֲרֵבוֹ, *which is made that he should draw near to (?) His dry land (?)*, improved somewhat by Gunkel, *Schöpfung. u. Chaos* (1895), p. 62, to (sic) חָקְשׁוּ יוֹשֵׁב חֲרֵבוֹ, *which is made that he should govern the (sic) dry land*, and by Giesebrecht (in a review of Gunkel's book, *GGA.*, 1895, p. 595) to חָקְשׁוּ יוֹשֵׁב חֲבֵרָיו, "*that he should govern his fellows*," i.e. the other animals. חָקְשׁוּ, however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to *govern*, but to *press hard*, as a debtor, Dt. 15<sup>2</sup> 12, or workman, Is. 58<sup>3</sup>; hence Du.'s חָקְשׁוּ נֹגֵשׁ חֲבֵרָיו (Che. *EB.* 521, better, חָקְשׁוּ לְנֹגֵשׁ), *to be governor of*, etc., is preferable, syntactically as well as in meaning; for נֹגֵשׁ, though it is the word used of a *task-master* (Ex. 3<sup>7</sup> al.), and signifies properly a *hard, exacting ruler* (Is. 3<sup>13</sup> 9<sup>3</sup> 14<sup>2</sup> 4, Zec. 9<sup>8</sup>), expresses the idea of *governor*, at least in late Heb. (Zec. 10<sup>4</sup>—perhaps also Is. 60<sup>17</sup>), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to <sup>a</sup>.

20. יִבְלֵם לְבָל [כִּי בֹרֵא הָרִים יִשְׂאוֹ לֹ] note the preceding י. נִשְׂא, *bring = bear*; cf. of a tree, Hag. 2<sup>19</sup> al. (*Lex.* 671a, 2g), of the mountains, as here, Ps. 72<sup>3</sup> יִשְׂאוּ הָרִים שְׁלוֹם לְעַם. כִּי, *for*, however, agrees only with (2) in v. 19 (*v. sup.*), which, however, we have seen to be improbable. Perhaps לֹ יִשְׂא, *For the produce of the mountains he taketh to himself* (Du.), is right; Be.'s objection that יִקַּח לֹ would be expected in this sense is hardly cogent. Wr. for הָרִים would read יְאִרִים, and Sgf. נִהָרִים, and Giesebr. for כִּי בֵּין נִהָרִים יִשְׂבְּלוּ: but none of these suggestions agrees with <sup>b</sup>; the beasts of the field do not "play" in the rivers. In <sup>b</sup> Du. continues וְכָל חַיַּת הַשָּׂדֶה יִשְׁחָק; <sup>11</sup> וְכָל חַיַּת הַשָּׂדֶה יִשְׁחָק, <sup>11</sup> *And there*," etc. (שְׁחָק, as Ex. 30<sup>36</sup>†; common in Syriac, and often for συντριβειν): this would be a proof of his dominion over other animals (v. 19<sup>b</sup>), and agree with נֹגֵשׁ. Still, in this line there seems to be no sufficient reason for deserting <sup>11</sup>: such a strong term is hardly

here expected; and יָבֵא is the usual Heb. word for expressing the idea. [If v.<sup>20</sup> gave proof of behemoth's dominion, \* as well as <sup>b</sup> probably expressed this: so Gu. (*Schöpfung. u. Chaos*, 64), who regards כל חית השדה as subj. of יִשָּׂא: note also יִשָּׂעוּ for יִשָּׂא, proposed with a ? in Be.<sup>K</sup>.]

21. צִמְלִים] v.<sup>22</sup> †; = Ar. ضَالٌّ = Syr. جَالٌّ like אָרַךְ =

أرض; see Dr., *Tenses*, p. 223.

בְּצֶה] *swamp* or *swampy ground*: 8<sup>11</sup>, Ezk. 47<sup>11</sup> † (cf. בָּץ, a *swampy bottom, mire*, Jer. 38<sup>22</sup> †): צִמְלָא, 8<sup>11</sup>; Is. 14<sup>22</sup> (בְּצִיז) (אֲנִי סִים = רִמְיָן), al.

22. צִלָּלוּ for the normal צִלָּה, with resolution of the duplication, as צִלָּלוּ, 20<sup>7</sup> (n.); צִלָּלִי, Jer. 6<sup>4</sup>: cf. הִרְרִי, עֲסָסִי, etc. Note assonance with צִמְלִים, as [if correctly read] of יִסְכּוּ with יִסְכּוּ. Syntactically, צִלָּלוּ is an accus., defining in what capacity the lotus-trees cover him, "as his shade." [But this is rather pointless, the repetition (after <sup>21</sup>) of צִמְלִים and the similarity of יִסְכּוּ in \* to יִסְכּוּ (cp. 8<sup>3</sup> n.) in <sup>b</sup> suspicious. For יִסְכּוּ צִמְלִים Du. proposes מַעֲצֵתִים וְסָךְ.]

23. יַעֲשֶׂק עֵשֶׂק is everywhere else a trans. verb, meaning to *oppress, wrong* (e.g. Am. 4<sup>1</sup>),—a very doubtful figure to use of a river. The sense *exorbitare* (sc. extra viam) is imaginary: this is cited by Hi. (from Willmet) for عَسَفَ, which does mean to *turn aside* from the way, and also to *act unjustly* (Lane, 2044): but it is cited by Del. (seemingly by an oversight) as the root-meaning of عَسَقَ, عَسَقَ, which really signifies *adhaesit, assiduus, deditus fuit rei*: to *exceed bounds, behave immoderately and violently*, first in a physical and then in a moral sense, is consequently a purely imagined meaning for עֵשֶׂק. The text is thus very doubtful. Du. יִשָּׂק, dashes (*heranstürzt*), the idea being not that of the rising Nile, but that of a mountain (Palestinian) stream, swollen by a sudden storm, dashing, like a wild animal (Pr. 28<sup>15</sup>), against the sleeping monster. יִשָּׂק will, however, come not (as apparently Du.) from עָשָׂק, to *overflow* (Jl. 2<sup>24</sup> מְשִׁיחַ הַיָּבֵשׁ הַיָּבֵשׁ הַיָּבֵשׁ, 4<sup>13</sup>, Ps. 65<sup>10</sup> וְהַשְׁלַקָּה וְהַשְׁלַקָּה, and makest it to overflow †), but from עָשָׂק, Ges. *discursit, dis-*

*cursilavit*, of locusts, Jl. 2<sup>9</sup> בְּעִיר יִשְׁכּוּ Is. 33<sup>4</sup> בּוֹ לִשְׁקָן, "ad instar *incursionis* locustarum *incurrit* in eam" (prædam), Nah. 2<sup>5</sup> of chariots, *rushing* or *dashing to and fro*, בַּחֲצוֹת יִתְהַלְלוּ אֲרִי נִתָּם חֵיב לִשְׁקָן מוֹשֵׁל רֶשַׁע in Pr. 28<sup>16</sup> אֲרִי נִתָּם חֵיב לִשְׁקָן מוֹשֵׁל רֶשַׁע, the sense *ranging* (EVV.—suggesting a more staid movement than is denoted by שָׁקַק), or *stürzt sich* (Du.), for שָׁקַק seems less probable than that which—however obtained—שָׁקַק has in Is. 29<sup>5</sup>, Ps. 107<sup>9</sup>, viz. *eager for food* (so Ges. Del. Frankenberg). These are all the occurrences of שָׁקַק: the cognate languages fail us: and the *exact* shade of meaning expressed by it, or whether it would have been used of water *dashing* against anything, we do not know. ἔλ has ἐλὼν γέννηται πλήμμυρα, whence Be. שָׁפַע *overflows*. שָׁפַע itself does not occur in the OT., though the derivatives שָׁפַע (Dt. 33<sup>19</sup> †) שָׁפַעָה (22<sup>11</sup> 38<sup>34</sup>, 2 K. 9<sup>17</sup>, Is. 60<sup>6</sup>, Ezk. 26<sup>10</sup> †) do, but mostly in the fig., not the lit. (so only Jb. 22<sup>11</sup> 38<sup>34</sup> שָׁפַעָה מִים), sense of *ab-undantia*, "abundance," a company of men or animals: it occurs, however, in 𐤔 (Pr. 3<sup>10</sup> for 𐤔𐤌𐤓𐤕 𐤕𐤓𐤕𐤓𐤕, 5<sup>16</sup> 𐤔𐤌𐤓𐤕 𐤕𐤓𐤕𐤓𐤕), and is common in Syriac, e.g. for 𐤔𐤌𐤓𐤕, 16<sup>30</sup>, and 𐤔𐤌𐤓𐤕, Jl. 2<sup>24</sup> 3<sup>13</sup>, and of a river overflowing, Land. *Anecd. Syr.* iii. 244. 2, Wisd. 11<sup>6</sup> 𐤔𐤌𐤓𐤕 𐤕𐤓𐤕𐤓𐤕; see, further, PS. 4269 ff. Though the possibility of 𐤔 paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of שָׁקַק (*v. sup.*), שָׁפַע is a very plausible emendation. [Gu. שָׁפַע.—'ש, technical term for the falling of the Nile, Am. 9<sup>5</sup>.]

יָגִיד see on 38<sup>6</sup>. Gr. ἡγί, *approaches to*.

יָדָן the emendation יָדָר (Winckler, Be.) is unnecessary. [Che. in *EBi.* 2576 for יָדָר יָדָר reads יָדָר יָדָר. On rhythmical grounds we might rather omit יָדָר, reducing the rhythm from 3 : 4 (21<sup>16</sup> n.) to 3 : 3, a reduction also, but otherwise, obtained by Gu. (see on 24).]

24. בְּעֵינָיו is the Heb. idiom for *in the estimation, judgment, opinion of* (so even in Pr. 1<sup>17</sup>): 'לְעֵינָיו' (Dt. 4<sup>6</sup> and often) is idiom. for *in the sight or full view of*; and לְעֵינָיו must be restored in 1 S. 21<sup>14</sup>, Ezr. 3<sup>13</sup>, and (if עֵינָיו is correct) here, "Can one take him *before his eyes*" (= "when he is on the watch," RV.)? There is no need to change עֵינָיו (which is



already expressed by  $\Theta$ ): still  $\text{בָּצִיִּים}$ , *with barbs* (cf. on 5<sup>5</sup>) might be read—at least if the masc., and not the fem. (Am. 4<sup>2</sup>  $\text{צִנּוֹחַ}$ ), was in use for an artificial “thorn,” or hook (spike, barb): Pr. 22<sup>5</sup>  $\text{עֵשֶׂת בָּרָדָה עֵשֶׂת צִנּוֹחַ}$  is hardly decisive on the point.

$\text{בְּעֵינָיו יִקְחוּ רָגִל}$  & (or rather  $\Theta$ )  $\text{ἐν τῇ ὀφθαλμῷ αὐτοῦ δέξεται αὐτόν; ἐνσκολιευόμενος τρήσει ῥίνα}$ ; The question [if such was intended] must be indicated in  $\text{וְ$  by the tone of the voice: cf. Is. 28<sup>26a</sup> (Del.), and G-K. 150a: the insertion (Bu.) of  $\text{מִי הוּא}$  (which might have fallen out after  $\text{וְ$ ), *Who is he that* (13<sup>19</sup> al.) *will . . . ?* would make the question more pointed and forcible [and remove the abnormal rhythm (2:3: see *Forms*, 176 ff.) of  $\text{וְ}$ ]. [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section (15-23) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that 24a is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of 24a may be connected with the undue length of 23b: so Gu. who ends 23 at the  $\text{וְ}$  (taken as =  $\text{כִּי־אָר}$ ) of  $\text{וְיִדָּן}$ , and sees in  $\text{וְיִדָּן אֱלֹהִים הוּא הַמֶּלֶךְ}$  the corrupt beginning of 24 which, he suggests, described the capture of behemoth by *God* ( $\text{אֱלֹהִים}$ ). A not impossible alternative is that 24 consists of corrupt variants of or glosses on 23b: note  $\text{אֱלֹהִים}$  24b,  $\text{אֱלֹהִים}$  25:  $\text{יִקְבֶּה}$  24,  $\text{יִקְבֶּה}$  25;  $\text{בְּמִקְשֵׁים}$  24,  $\text{בְּחַח}$  25;  $\text{בְּעֵינָיו יִקְחוּ}$  24,  $\text{חֲמִשָּׁךְ בַּחֲבֵה}$  25. From & the v. was absent.]

$\text{יִקְבֶּה}$  contrast  $\text{יִקְבֶּה}$ . The  $\text{וְ}$  in such cases is usually retained in pause (G-K. 66f), but see also Jer. 3<sup>5</sup>  $\text{יִקְבֶּה}$ .

$\text{וְ}$  rd.  $\text{אֱלֹהִים}$ . For 24b Klo., ingeniously redividing the words,  $\text{וְיִקְבֶּה אֱלֹהִים יִקְבֶּה אֱלֹהִים}$ ; but not only is “suck” incongruous with both  $\text{אֱלֹהִים}$  and  $\text{אֱלֹהִים}$ , but the thought does not harmonize with 24a.

25. (EVV. 41<sup>1</sup>)  $\text{תִּמְשֹׁךְ}$  the question will be indicated by the tone (see v. 24 n.): Hi. Hfm. Bu. Gu. suppose  $\text{וְ}$ , a particle suggesting a question, to have dropped out after  $\text{אֱלֹהִים}$ . More probably  $\text{וְ}$  itself has accidentally fallen out. [MS<sup>Km.</sup> 157

[**וְהִמְשִׁיחַ**.] In **חִמְשַׁח** there is perhaps (Ew. Del. Bu. [but see Che. *Exp.*, July 1897; *EBi.* 520, n. 3]) an allusion to the Eg. word for the crocodile, *msuh* (emsub), with the art. *p. emsah*; *χάμψαι* (Hdt. ii. 69) and Arab. *timsah* seem to be inexact reproductions of the same word. As Bu. remarks, **חִמְשִׁיחַ** is elsewhere the word used for drawing a fish out of the water (Hab. 1<sup>15</sup>, Ezk. 29<sup>4</sup>). [But the use of **מִשַּׁח** with **חִמְשִׁיחַ** in Gn. 37<sup>28</sup> **וַיִּמְשְׁכוּ וַיַּעֲלוּ אֶת-יוֹסֵף מִן-הַבְּוֹר** and Jer. 38<sup>13</sup> **וַיִּמְשְׁכוּ אֶת יִרְמְיָהוּ בְּחַבְלִים וַיַּעֲלוּ אוֹתוֹ מִן הַבּוֹר**] suggests that **מִשַּׁח** may very well have been used naturally (without any play on *msuh*) of large animals, though we do not happen to have an instance of the usage in OT.]

**חִכְהָ** as Is. 19<sup>8</sup>, Hab. 1<sup>15</sup> †.

[**תִּשְׁקֶנָּה**] Hrz. Del. press down its tongue *into* the line, so that it bites it, and thou art able to draw it up: but this is not probable. **שָׁקַע**, however, elsewhere of water *sinking* or subsiding, or of a stone *sinking* in it (Am. 9<sup>5</sup>, Jer. 51<sup>64</sup>), is a somewhat strange word to use of *pressing down* the tongue: hence Be. **חִקְשָׁר**, "canst thou *bind*?" but this also does not agree well with the angler's line. **חָקַרָה**, *pierce*; *Ἀ στυδήσεις*; *U ligabis*: [and so Mich. (see Ges. *Thes.* 1477) appealing to the Sam. **שָׁקַע** = **חָבַשׁ** in Lv. 8<sup>13</sup>].

[**לְשֹׁנוֹ**] Hoffm. **לְשָׁנָה**, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [**וּבְחֹחוֹ**] cp. **בְּחֹחִים**, 2 Ch. 33<sup>11</sup>; of a hook for holding captives **חֹחַ** is more commonly used; see Is. 37<sup>29</sup>, Ezk. 19<sup>4</sup> 29<sup>4</sup>.]

27 (3). [**וַיְדַבֵּר אֵלָיו רְכוֹת**] Cf. the opposite in Gn. 42<sup>7</sup> **וַיְדַבֵּר אִתּוֹ קִשּׁוֹת**.

29 (5). [**וַתִּקְשְׁרֵנוּ**] [**ἔ + ἡρεπερ στροβιλοῦ**, whence Gu. **בָּחַר**, Be. (better) **כִּינָה**: such an insertion would complete the rhythm to 3:3 **וּבַיּוֹם הַהוּא** in <sup>a</sup> may be read with two stresses, otherwise <sup>b</sup> is 2:2 and admits of no addition in <sup>b</sup>].

30 (6). [**וַיִּכְרוּ עָלָיו**] see on 6<sup>27</sup>.

[**חִבְרִים**] the form (cf. **טָבַח**, etc.) suggests a more permanent association than **חָבַר**, **חִבְרִים**. [The interrogation is carried on from <sup>29</sup> (cp. 39<sup>2</sup> (Di.): yet the omission of the **ה** between <sup>28-29</sup> and <sup>31</sup> is strange.]

31 (7). תְּשִׁכּוֹחַ] cf. תְּשִׁימָה, *thorns*, Nu. 33<sup>56</sup> †.

צִלְצַל] see *Lex.* 852b.

32 (8). אֶל־תִּרְסֶה] we should expect אַל: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like אִם עָשִׂי תֵּחִי = "if you do this you will live": but ׀ in such cases is sometimes omitted; so Pr. 3<sup>7</sup> "Be not (אֶל תֵּחִי) wise in thine own eyes . . . רַמְמֵהוּ תֵּחִי לְשִׁךְ, *let it be healing to thy navel*," etc.,—in Engl. *and it will be*, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

תְּתִיבֶנּוּ] in pause for תִּתְּבֶנּוּ, as 19<sup>10</sup> תִּתְּבֶנּוּ, Jg. 19<sup>30</sup> (Hi.); cf. G-K. 297, 698.

## CHAPTER XLI.

1-3 (9-11). The passage is difficult, and has given rise to many conjectures. We may consider these first. In <sup>1b</sup> S has *καταβαλεῖ* for יָטֵל, which suggested יָטֵל, not (as Be.) to Houb. who has יָטֵל, but first, it seems, to Me. (p. 202), הֵנָּה אֶל-מָרְאִי יָטֵל (Will he even hurl—fight—against my appearing?); and so Wr. (Will he even hurl—fight—against them that shoot him? מָרְאִי, 2 S. 11<sup>24</sup>). For וַאֲשֶׁלֶם S has *καὶ ὑπομενεῖ* (in 9<sup>4</sup> also for וַאֲשֶׁלֶם), whence Me. וַאֲשֶׁלֶם, and prosper, come off safe; so Wr. (Hfm. וַאֲשֶׁלֶם and *I left him sound*). Gu. in 1895 (*Schöpfung u. Chaos*, p. 55 f.) went further, and supposing 40<sup>22</sup>-41<sup>3</sup> to be misplaced, and to have referred originally to behemoth, suggested for 41<sup>1-3</sup>:

הֵן תִּחְלָתֶךָ נִכְבָּה נָם אֵל מָרְאִי (מִדָּא) יָטֵל:

(מֵלֶךְ זֶר) כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְצֵב:

מִי הִקְדִּימוּ יִשְׁלָם תַּחַת כָּל הַשָּׁמַיִם לֹא הוּא:

“Behold, *thy* self-confidence will be proved false,

His look (or, *his fear*) casts down even *a god*:

(An angel shrinks (scheut sich)) to stir him up,

And who is he that can stand before *him*?

Who ever confronted *him*, and came off safe?

Under the whole heaven, *not* one.”

אֵל is vocalized אֵל by S (אלהא). זֶר is presumably זֶר, from זָר, to *turn aside*: it does not commend itself; but מֵלֶךְ זֶר is expressly put forward as only “eine sehr beschiedene Vermutung.” For הוּא לֹא = “not one,” Gu. compares Jer. 5<sup>12</sup>; “he (*i.e.* such a one) is not!” would be the more exact rendering. In JQR, July 1897, p. 579, Che. improved this into

הֵן תִּחְלָתֶךָ נִכְבָּה נָם אֱלִים מָרְאִי יָטֵל:

מֵלֶךְ יִשְׁעָר כִּי יַעֲרֶנּוּ וּמִי הוּא לִפְנֵי יִתְצֵב:

מִי הִקְדִּימוּ יִשְׁלָם תַּחַת כָּל הַשָּׁמַיִם לֹא אֶחָד:

Surely thy self-confidence proves itself vain;  
 Even divine beings the fear of him lays low.  
 An angel shudders when he would arouse him;  
 Who then (among mortals) would dare to meet him as a  
 foe?  
 Who ever confronted him and came off safe?  
 Under the whole heaven, not one! (*EBi.* i. 521).

לא אחד for אל by haplography. For שער see Jer. 2<sup>12</sup>. לא אחד is certainly what would be expected to express "not one." Du. reads (including v.<sup>4</sup>):

הן תחלתו נבונה גם אלמראו יאל:  
 לא אכור כי יעירו וזי הוא לפניו יתצב:  
 מי יקדמו וישלם תחת כל השמים לא הוא:  
 לא יחיה בדיו דבר נבוחת והן ערבו:

In v.<sup>1</sup> Du. thus returns to ~~הן~~. V.<sup>4</sup> means, He (the assailant) would never again (after the conflict) renew his boastings (11<sup>2</sup>), or his talk about valiant deeds, and his practical (?) outfit, הן being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and הן ערבו, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of הן is more than questionable: הן in Aram. means really *mind, reason*, as רלא חנה (of an animal) *without reason*, as כן חנה נקס, Mk. 3<sup>21</sup>, went out of his *mind* (see many more exx. in PS. 992), and in ~~ח~~ (rare), Pr. 5<sup>19</sup> teach *what is rational* at all times, 28<sup>16</sup> 31<sup>6</sup>: להווי להווי, Gn. 33<sup>14</sup> ~~ח~~ (Levy, *ChWB* and *NHWB*, s.v.) cannot mean *literally* "at my ease," it must mean *according to my mind, or judgment, as I think fit*; it is thus a *paraphrase* of ~~ח~~, not an exact rendering of it. The Arab. *hāna* is to *be light, easy*; but in actual use the Aram. הן shows no trace of this meaning: the development of meanings, conjectured by Fleischer (*ChWB.* i. 423; *NHWB.* i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to ~~ח~~ in 1-3; Bu. departs from it only in reading v.<sup>1</sup> תחלתו, and ~~ח~~ for יאל, and v.<sup>3</sup> ~~ח~~ for וישלם.

I (9). If 1-3 (9-11) is in its right place, in <sup>1</sup> the omission of ~~ח~~ is a sufficient change. 1 MS and S have indeed "*thy hope*";

and Bu. and others (*v. supra*) adopt this, reading correspondingly in <sup>b</sup> “*thou art prostrated*” (יטל for חטל). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after 40<sup>ss</sup> should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: *e.g.* Is. 13<sup>s</sup> “*lift up the hand to them,*” *i.e.* to the foes of whom the poet is thinking.

נכזבה The verb is the one commonly rendered to *lie* (*e.g.* 6<sup>ss</sup>), cf. Pr. 30<sup>6</sup> (Nif. as here). “*And thus be proved a liar*”: but it is also used more generally, as Ps. 116<sup>11</sup> “*All men are liars,*” *i.e.* are a deceptive help, Is. 58<sup>11</sup> “*a spring of water, whose waters lie not,*” *i.e.* do not play false (EVV. *fail not*; but the Heb. expresses more than merely *come to an end*).

יטל a strong word, lit. *flung down*: cp. Ps. 37<sup>ss</sup> “*though he fall, he will not be prostrated.*”

2 (10). מכור is not *bold* or *daring* (Di. al.), but *cruel* (30<sup>ss</sup>, La. 4<sup>s</sup>, Jer. 6<sup>ss</sup>); it is doubtful whether it ought to be weakened even to *fierce*. It thus suits the animal, rather than its assailant. לא מכור, also, for “*there is not a daring (cruel) one*” (for אין מכור) is very strange Heb., such passages as 22<sup>16</sup>, Is. 44<sup>19</sup> being not really parallel. If מכור were referred to the animal, though הוא מכור would be the normal expression, the הוא might just be omitted, as Ps. 16<sup>s</sup> (כי מימיני); but we must in this case either (Gr.) omit לא, as dittographed from יטל מכור, or as the duplication of both ל and מ is not very likely, read הלא: *Is he not* (or *He is*) *cruel* that one should stir him up? Gie. suggests יעירני עירני, “*I will not bless (praise as happy) him that stirreth him up*”; but the expression does not seem a natural one.

יעורני so Occ., and Or. Qrē; but rd. either עירני (Or. Ktib.), or, better, as rather a stronger word, יעורני (3<sup>s</sup>, Zec. 9<sup>18</sup>).

3a (11a). & ἡ τὴ ἀντιθέσεται μοι καὶ ὑπομενέι; strictly = יקרימי (or יקרימי) מי, but the tenses need not be pressed.

4 (12). [The rhythm (2 : 2 : 2 : see 17<sup>1</sup> n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have

meant something quite different from what it is commonly supposed to mean.]

שָׁמַר] only here construed with an acc. in the sense of "keep silence *about*." [Me. *silently tolerate*, strains the meaning of the word even more: Du. שָׁמַר: see next n.]

בְּדִיר] [*his limbs*—a meaning fairly secured by 18<sup>13</sup> in spite of the corruption of that v.—must be the meaning of the word, if the v. is in its right position and rightly read in 18: Me. Du. give the word the meaning it has in 11<sup>2</sup> (see n. there): Me., I (God) will not silently endure *his* (Job's) *idle talk*: Du., He (viz. who had once attempted to assail behemoth) would never (thereafter) renew *his boastings*; see above on 1<sup>3</sup>].

דְּבַר] either *word* = *account*; or *matter* (Lex. 183b, 3), as דְּבַר אִמְרָה, 1 K. 15<sup>5</sup>; האמתות (rd. with דְּבַר) דְּבַר, 1 S. 10<sup>3</sup>: cf. 1 K. 6<sup>28</sup> דְּבַר רַבָּא = "in all its *particulars*."

גְּבוּרָה rd. גְּבוּרָה: the sf. is needed.

חֵן as it stands, a very questionable by-form of חָן (√ חָן) *gracefulness*, which, however, is not here a suitable sense. Rd. probably חָל (Honth. Be.).

עֲרֵךְ] עֲרֵךְ is an *arrangement*, or something *arranged*, as Jg. 17<sup>10</sup> עֲרֵךְ בְּגָדִים, an *arrangement* (= *suil*) of raiment, properly the separate pieces *laid out* in order; Ex. 40<sup>28</sup> עֲרֵךְ לֶחֶם, arranged upon it an *arrangement* of bread. Here of the *arrangement* or *disposition* of the animal's parts = structure.

5 (13). פָּנֵי לְבָשׁוֹ] a peculiar use of פָּנֵי (found also in Is. 25<sup>7</sup> פָּנֵי הַלֵּוֹם, the face of the veil) in which ל' is the genitive of the "substratum" (Hi.), or the "explicative" genitive (G-K. 128k): the face, or front, or surface, *consisting in* his garment = *his outward garment*, the garment being the animal's scales.

רַסְנוֹ & θώρακος αὐτοῦ; rd. קִרְיָנוּ.

6 (14). פִּתְיֵי] Bu. פִּתְיֵי. But (Du.) the doors of the face *are* the mouth.

7 (15). גַּמְחוֹ] & γὰρ ἄγκυρα αὐτοῦ, ἅ σῶμα αὐτοῦ, ὅ corpus illius. These renderings point to גַּמְחוֹ = גַּמְחוֹ, *his back*, which also suits admirably: so Houb. Boch. Mich. Di. Bi. Bu. Du. al.

צָר [סָגוּר חוֹתָם צָר] is *compressed, tight, narrow*, 2 K. 6<sup>1</sup> מָנוּ צָר . . . הַמָּקוֹם, Is 59<sup>19</sup> צָר צָר: so חוֹתָם צָר is a (clay) seal *closely pressed down* (v.s.). סָגוּר will be construed syntactically with מָנוּ; but the implicit reference will be to the individual scales of which the back consists. EVV. "Shut up as *by* a close or tight seal" (i.e. a closely adhering seal, Del.), implies both a doubtful sense for צָר, and a hard construction of the accus., חוֹתָם צָר, going beyond the cases mentioned in G-K. 118g, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) חוֹתָם צָר, a seal of *flint* (Jos. 5<sup>2, 3</sup>, Ezk. 3<sup>9</sup> סָזַר צָר; cf. ἡ σύνδεσμος αὐτοῦ ὡς περ σμυρίτης λίθος, *like emery-stone*), i.e. a *hard* seal, pressing down the clay firmly; but the second difficulty would remain. Bi.<sup>1</sup> Du. Be. read צָר חוֹתָם סָגוּר, "His (so ἡ) *breast* is a seal of flint": but it is doubtful if "breast" is the meaning of סָגוּר (Hos. 13<sup>8</sup> לָבָן סָגוּר לָבָן); [moreover, so emended, <sup>7b</sup> (sing.) awkwardly separates <sup>8a</sup> from the *plural* סָגוּרִים in <sup>7a</sup> to which <sup>8a</sup> in <sup>7a</sup> refers (ἡ om. <sup>8a, 9</sup> and has the sing. in <sup>8b</sup>). However, <sup>7b</sup> in <sup>7a</sup> is certainly awkward too, and may be considered doubtful].

8 (16a). [ἡ omits this line.]

יָגֵשׁ [Kön. ii. 540: cp. the pausal form, הוֹגֵשׁ, 2 S. 3<sup>24</sup>].

[רִיחַ] masc. as 20<sup>3</sup> (n.). Be. רִיחַ (Gn. 32<sup>17</sup>), which scarcely suits יָגֵשׁ so well.]

9 (17). The v. is absent from MS<sup>Kon. 24</sup> and ἡ, and is omitted by Me. Bi. Du. as a doublet of <sup>8</sup>. But the poet himself may have desired to dwell upon the thought which the words express (cf. 11-18).

[אָחִיו] so for אָחִי, Mic. 7<sup>2</sup>, Jer. 34<sup>9</sup>, 2 Ch. 31<sup>12</sup> †.

10. [עָשִׂישָׁתִּי] The verb is not found in OT. any more than it is in Aram. and Eth. (though the *subst.* is found in both [; and the vb. occurs in NH. and Arabic]). עָשִׂישָׁתִּי (cf. <sup>1</sup> Po', 2 K. 4<sup>25</sup> †).

[תְּהִלָּה] the fem. sg. by G-K. 145k; but Sgf. Bi.<sup>3</sup> Bu. Du. Be. עָשִׂישָׁתִּי: cf. ἡ ἐν παρὰ μὲν αὐτοῦ.

11 (19). [יְהִלְכוּ] Probably felt to suggest greater rapidity of movement than יָלְכוּ: cf. 23<sup>8</sup> (n.).



[כִּידֹד] only here. [Probably (Barth, *NB* 142) a noun of the same form as נִדְחָה, from כִּדָּה; כִּדָּה (med. כִּד) is used of a fire-stick emitting *sparks*; from the same root may come כִּדְדָה, the name of a precious stone as something that *sparkles*. The √כִּדָּה from which כִּידֹד is alternatively derived (Lagarde, *BN* 182) does not explain the meaning required here by the gen. אִשׁ and the לְפָדִים ||.]

[וַיִּתְמַלְטוּ] The √ idea seems to be to *slip away*; hence in Nif. (oft.) to *escape*: in Pi. and Hif. to *let* (an egg, or child) *slip away* (from the womb), so only Is. 34<sup>15</sup> 66<sup>7</sup>: here, of sparks, to *slip forth* = *stream* or *leap forth*. וַיִּתְמַלְטוּ, וַיִּתְמַלְטוּ, as though reading וַיִּתְמַלְטוּ.

12 (20). [דֹּד נִפְחוּ] a pot *blown upon* = well-heated, or, as we should say, *boiling*: cf. סִיר נִפְחָה, Jer. 1<sup>18</sup>; also, for the vb., Ezk. 22<sup>30</sup> לְפָחַת עָלָיו אֵשׁ.

[וַיִּתְמַלְטוּ] [if this is rightly read and means as in 40<sup>30</sup> a *reed*, it must be explained as above. But a reference to the fuel seems superfluous. Saad. gave מִנְתָּן the meaning of *caldron*; so Seb. Münster, AV.; but the meaning is not established, and the mention of a second utensil improbable. The vb. אִגַּם means to be hot (of the day), to burn up (of fire), and the noun אִגָּם is the *ardour* (of anger); hence מִנְתָּן itself has been taken by some in the sense of *boiling*: but if this be the meaning, it is preferable to read מִנְתָּה (Bi.), the ך being a dittograph. וַיִּתְמַלְטוּ sicut ollæ succensæ atque ferventis: וַיִּתְמַלְטוּ נִפְחוּ דֹּדָה כִּיפָה וְהָיָה דֹּדָה נִפְחָה וְהָיָה דֹּדָה נִפְחָה וְהָיָה דֹּדָה נִפְחָה.]

13 (21). [נִשְׁפָּחוּ] נִשְׁפָּח = *breath*, only here, and (as generally understood) נִשְׁפָּחִים = "*scent-boxes*," Is. 3<sup>30</sup> [but see n. there]. נִשְׁפָּחִים is more usually *breath*, and *spirit* only Pr. 20<sup>27</sup>. In Arab. *nafas* = "*breath*," *nafs* = "*soul*." Cf. the Nif. *take breath* = refresh oneself (so Syr., Pa. to *refresh*, Ethp. to *be refreshed*).

[גִּחְלִים] 2 MSS of G prefix ḡ; and so Sgf. Bu. Du. Be. כְּנִחְלִים. The change is unnecessary: of course, even with גִּחְלִים the poet did not think of literal "*coals*," any more than he thought of a literal "*flame*" in ב.

14 (22). [וַיִּתְמַלְטוּ] וַיִּתְמַלְטוּ in Heb. only here: in Aram. to *dance*

רָאָבָה] the subst. only here: the vb. means to *melt or waste away*, especially of the נפש, Ps. 88<sup>10</sup> עֵינֵי רָאָבָה מִלֵּי עָנִי, Jer. 31<sup>12</sup> כִּי הִרְדִּיתִי נֶפֶשׁ אֲנִי, והיתה נפשם כִּגְזֵי רֶחֶק וְלֹא יוֹסִיפוּ לְרָאָבָה עוֹד 31<sup>12</sup>, נִלְוִין עֵינַיִם וְרָאָבוֹן †, Dt. 28<sup>65</sup> †; נֶפֶשׁ רָאָבָה מִלֵּאֲחֵי †, 1 S. 26<sup>16</sup> †, and רֵוַח, Lv. 26<sup>16</sup> diseases נֶפֶשׁ רֵוַח, and נֶפֶשׁ †, 1 S. 26<sup>16</sup> †. Probably in Heb. the √ is everywhere an Aramaism: for the Syr. ܪܐܒܐ (PS. 83of.) corresponds in meaning to the Heb. רָוַח, to *flow* (= Arab. رَاب), though it occurs also in the fig. sense of *tabescere* (e.g. through grief; v. PS.), very much like the Heb. רָאָב (which are found *only* in the fig. sense). Cf. τήκομαι, used often in similar applications. Here רָאָבָה will be a fig. for the failure of nerve and courage (cf. נִמְאָה), occasioned by the approach of the monster, hence *despair* or *dismay*. ܐܬܪܬܐ, *fear*, ܐܬܪܬܐ, whence no doubt Ἐγεστας. ܐܬܪܬܐ = אֶבְרִיָּה in 26<sup>6</sup> 28<sup>22</sup>, Ps. 88<sup>12</sup>, Pr. 15<sup>11</sup> 27<sup>30</sup> (אֶבְרִיָּה), which is hence adopted strangely by Be. as the original reading here. But אֶבְרִיָּה is in OT. (v. on 26<sup>6</sup>) exclusively used of the *place* [ct. Rev. 9<sup>11</sup>] of destruction, Sheol: hence, with מִרְרָץ (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). מִן הַחֵלֶב elsewhere only Am. 8<sup>6</sup> מִן הַחֵלֶב, of what *falls*  
as refuse from wheat.

ἡρῶν] *ἔ* κεκόλληται (cf. *ᾠ* προσκολληθήσεται for ἡρῶν), *ἔ*  
 ῥῥῥῥῥ (cf. v.<sup>9</sup>, Dt. 28<sup>90</sup> 3), whence Du. Be. ἡρῶν (as v. 38<sup>98</sup>).  
 The change, however, is not necessary; nor are *ἔ* any  
 evidence that the pass. was read by them. The trans. *κολλάω*  
*could* not be used for the intrans. ῥῥῥ; and the Pual in Dt. 28<sup>90</sup>  
 would be very unnatural.

יצק] poured out, i.e. cast; and so firm: see on 11<sup>15</sup>. The sg. יצק may refer to בשר, or to מלך regarded as a single mass, as something firm, etc. (Kd. 4112). The threefold יצק (in 15b. 16a. b) is not an elegance. 15b Or om. (v. Field). Bi.<sup>2</sup> Du.

Be. omit <sup>15b</sup>, and in <sup>16</sup> the words ' יצוק כמו אבן ו' as a gloss on <sup>16b</sup>, reducing <sup>15-16</sup> thus to כפלה תחתיה לבו יצוק כפלה תחתיה [but this produces the questionable rhythm 3 : 4 (21<sup>16</sup> n.)]: <sup>16</sup> might quite well stand with a synonym substituted in <sup>b</sup> for יצוק (cp. 8<sup>a</sup> n.); יצוק in <sup>15b</sup> may well be corrupt].

בִּלְיָ יָמוּט Both בִּלְיָ and יָמוּט only here in Job; but בִּלְיָ יָמוּט (אָמוּט, אָמוּט) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. 10<sup>6</sup> 16<sup>3</sup> 30<sup>7</sup> 21<sup>8</sup> 46<sup>3</sup> 93<sup>1</sup> = 96<sup>10</sup> = 1 Ch. 16<sup>20</sup> 104<sup>6</sup>, Pr. 10<sup>20</sup> 12<sup>3</sup> † : with לֹא, Ps. 15<sup>5</sup> 62<sup>2</sup> 7 112<sup>3</sup> 125<sup>1</sup>, Is. 40<sup>20</sup> 41<sup>7</sup> †); so it hardly tells against the genuineness of the line.

17 (23). מִשְׁאֲחוֹ for מִשְׁאֲחוֹ (G-K. 23f), the vb. being intrans., as [(if the text is right) in Hos. 13<sup>1</sup>, Nah. 1<sup>5</sup>, Ps. 89<sup>10</sup>, Hab. 1<sup>2</sup>. Ehrlich מִשְׁאֲחוֹ (with גִּלִּים for אֱלִים and מִשְׁבְּרֵי יָם for מִשְׁבְּרֵי יָם, at his *hinder part*; but whether שֵׁחַ, the *seat* or *buttocks* in men, denoted the hinder part of an animal is questionable].

אֱלִים = אֱלִים, Ex. 15<sup>15</sup> אֱלִי מֵאֵב, Ezk. 17<sup>13</sup> אֱלִי הָאֵרֶץ, 31<sup>11</sup> וְהָאֱלִי הָאֵרֶץ (אֱלִי מֵאֵב) (MSS אֱלִי מֵאֵב, 2 K. 24<sup>15</sup> Qrē אֱלִי הָאֵרֶץ (Lex. 18a, 42a?)).

[שִׁבְרִים] usually explained as an abstract plural (G-K. 124d, f) = *state of brokenness*, viz. of mind = *consternation*: cf. שִׁבְרֵי רֹחַ, Is. 65<sup>14</sup>; שִׁבְרֵי בָרוּךְ, Pr. 15<sup>4</sup>; תִּבְרִיחַ רֹחַ, Qoh. 1<sup>14</sup> ט. But the omission of רֹחַ makes this explanation questionable. [Moreover, the rhythm of ט is 3 : 2 (17<sup>14</sup> n.)]; the rhythm may have been normal and מִשְׁבְּרֵי may be a corruption of *two* words: for suggested emendations, see next n.]

[יִתְחַטֵּא] The primary meaning of חָטָא is to *miss* (see on 5<sup>24</sup>): in Eth. (Di. Lex. 619f) it regularly means to *be without* (e.g. = οὐκ ἔσχεον, Dn. 10<sup>16</sup>); and in III. (the reflexive conj.) it means (Di.) *se subducere*, and so (a) *evanescere*; (b) *aufugere*, as 1 S. 19<sup>13</sup> and often; (c) *abesse, deesse, deficere*. Hence it is explained here by Schult. Ges. *lose their way* ("præ tenore a via aberrant"); by Hi. *fall into confusion*, "*treten gegenseitig fehl*, so that they stumble one over another," and by Di. Del., in a fig. sense, *miss* (5<sup>24</sup>) or *lose themselves* mentally (= RV. *are beside themselves*; Bu. Du. *get confused*). Gu. (p. 55), *יִתְחַטֵּא* אֱלִים יָגוּר בְּשֵׁטִי מְרוֹם (p. 33) מִשְׁאֲחוֹ, At his raging (cf.

Ps. 89<sup>16</sup>, reading  $\text{בְּשֹׁמַיִם} = \text{בְּשָׁמַיִם}$  the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of  $\text{לִירֵחַ} : \text{שֹׁמַיִם}$  also never actually means *raging* (*Tosen*). Bu. (after Buhl), keeping \* as it is, reads in  $\text{בְּשֹׁמַיִם יָם יִתְחַמָּו ב}$   $\text{מִשְׁבְּרֵי יָם יִתְחַמָּו ב}$ , "the billows of the sea get out of tune" (kommen aus der Takt): but the "billows of the sea," even though "sea" be taken to denote the tide, are out of place, and "get out of tune" or "confused" (geraten in Verwirrung) is a strange idea to apply to them.  $\text{וְגִבּוֹרֵי מַלְאָכָיו}$ , those that are *firm, secure* ( $\text{גִּבּוֹר} = \text{יָצִי}$  in <sup>15</sup>), and  $\text{וְיִרְרִיתִי}$  ( $\text{מִשְׁבְּרֵי יָם}$ ?) find in  $\text{מִשְׁבְּרֵי יָם}$  a || to  $\text{אֵלֵים}$  ( $\text{וְיִרְרִיתִי}$  gives no help here:  $\text{וְיִרְרִיתִי} = \text{וְיִרְרִיתִי}$ ). Du.  $\text{וְיִרְרִיתִי}$  for  $\text{וְיִרְרִיתִי}$ : When the monster "lifts itself up, the leaders are in dread, and the guards (of the Nile, military, or customs', officers on the S. frontier) fall into confusion": but the pl. of  $\text{מִשְׁבְּרֵי יָם}$ , *body of keepers, guard* (Jer. 51<sup>13</sup>), is elsewhere always *מִשְׁמָרֹת* (mostly Chr. Neh.). Gie. Be. read for  $\text{וְיִרְרִיתִי}$ ,  $\text{וְיִרְרִיתִי}$ , "and at his teeth mighty men (are beside themselves": or, Be.,  $\text{וְיִרְרִיתִי}$  are *dismayed*). This is the best suggestion that has been made; though, as a parallel to  $\text{מִשְׁבְּרֵי יָם}$  something less special than "teeth" is rather expected.

18 (26).  $\text{בְּשֹׁמַיִם}$ ] The ptc. absolute would be just possible, "When one approacheth him with the sword, it holdeth not" (2 S. 23<sup>2</sup>, Pr. 28<sup>27</sup>  $\text{אֵין מַחֲסוֹר לְרֵשׁ עֹשֶׂה הַחֵרֶב}$ : G-K. 116w; Dr. 121, Obs. 1 n., and 135. 6 n.: and  $\text{חֵרֶב}$ , as  $\text{חֵרֶב}$ , Mic. 7<sup>2</sup>; G-K. 117ff, end): but the construction is forced, while the change to  $\text{חֵרֶב}$  is slight, and with it all awkwardness disappears. So MS<sup>Ken</sup>. 180, Grä. Be.; cf.  $\text{וְיִרְרִיתִי חֵרֶב}$ ,  $\text{וְיִרְרִיתִי}$  Cum apprehenderit eum gladius. Bu.  $\text{וְיִרְרִיתִי}$  "on account of its shields (scales)": cf. v.<sup>7</sup>

$\text{בְּלִי תְקוּם}$  [בְּלִי, though otherwise construed it is comparatively frequent in Job (see *Lex.*), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of 40<sup>15</sup>-41<sup>20</sup>: but the use of בְּלִי with a finite vb. is exceedingly rare elsewhere also (Gn. 31<sup>30</sup> (E), Is. 14<sup>6</sup> 32<sup>10</sup>, Hos. 8<sup>7</sup> 9<sup>16</sup> Kt. †), and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].

18b. Absent from **Ⲭ**; added from **Ⲑ**.

ⲛⲥⲣ] only here. Perhaps from نَسَخ, to *strike* or *hit* (among other meanings).

ⲛⲥⲣⲓ] also only here. If correct, = Arab. *sirṣaṣ*<sup>m</sup>, a *small, short arrow*, or (a dialect-variant of *sirṣaṣ*<sup>m</sup>) *siryat*<sup>m</sup>, an *arrow-head* (Lane, 1354<sup>a</sup>, 1356<sup>a</sup>). Hfm. Bu. (alt.) Du. (alt.) ⲛⲥⲣⲓ = Syr. ⲛⲥⲣⲓ = βολίς, *javelin* (PS. 4065), from ⲛⲥⲣⲓ common in Aram. in the sense of *to throw* (e.g. arrows, 1 S. 20<sup>20</sup> 38). **Ⲑ** (θώρακα) ⲛⲥⲣ confuse with ⲛⲥⲣⲓ; but a weapon of *offence* is required by the context.

19 (27)ⲃ. ⲛⲥⲣⲓ] on the form, Kδ. ii. p. 129. Bu. ⲛⲥⲣ, as Pr. 12<sup>4</sup> al., supposing the ⲓ dittographed from ⲛⲥⲣⲓ.

20 (28)ⲃ. ⲛⲥⲣ] are turned (or turn themselves) *for* him into stubble: cf. 30<sup>21</sup>, Is. 63<sup>10</sup> ⲛⲥⲣⲓ ⲛⲥⲣⲓ (Lex. 512b).

21 (29)a. absent from **Ⲭ**: **Ⲑ** ὡς καλὰ μὴ ἐλογίσθησαν σφύρα (rd. σφύραι: v. Field). Σ<sup>H</sup> ὡς καλὰ μὴ ἐλογίσθη αὐτῶ σφύρα, **ⲥ** Quasi stipulam aestimabit malleum. ⲥⲣⲓ after 30<sup>20</sup> ⲥⲣⲓ is weak: Σ<sup>H</sup> **Ⲑ** Be. ⲛⲥⲣⲓ is very probable. For ⲛⲥⲣⲓ (miswritten, after 30<sup>20</sup> ⲛⲥⲣⲓ), rd. with Σ<sup>H</sup> Di. Be. Bu. Du. ⲛⲥⲣⲓ, or at least ⲛⲥⲣⲓ: to treat ⲛⲥⲣⲓ as a collective is forced. The ⲓ as Is. 40<sup>17</sup> al. (Lex. 514a).

ⲛⲥⲣⲓ] Cf. Arab. *watakha*, to beat with a club: *mtlakhat*<sup>m</sup>, a *club*. [Or ⲛⲥⲣⲓ may be a loan-word from Ass. *tartab*, a (*light*) *javelin* (Del. HWB 630).]

22 (30). ⲛⲥⲣⲓ] G-K. 133h. [ⲛⲥⲣⲓ = *the sharpest pot-shears*; but pointing ⲛⲥⲣⲓ we might render *the sharpest* (instruments) of (*i.e.* forged by) *the smith*; but the parallel in *Ælian* cited above favours ⲛⲥⲣⲓ.]

ⲛⲥⲣⲓ] Rd. ⲛⲥⲣⲓ: cf. 17<sup>18</sup> ⲛⲥⲣⲓ. In Ass. (Del. HWB 625) *rapḥadu* is to *stretch oneself* out on the ground (of a person or animal): in Arab. (Lane, 1119) *rafada* is to *aid*, *help*, or *assist*, with a gift or other things, to *prop up* or *support* (a wall); *rifd* is a *gift* or *gratuity*: *rafīdat*<sup>m</sup> is *rafters*, *beams* ("apparently, as a thing that *aids* or *assists*," Lane); and *rafādat*<sup>m</sup> is a *pad* or *stuffed thing*, beneath a saddle, a *support* for the saddle: cf. in Heb. Ca. 2<sup>5</sup> ⲛⲥⲣⲓ ⲛⲥⲣⲓ ⲛⲥⲣⲓ; 3<sup>10</sup> ⲛⲥⲣⲓ, appar. a *support* (*i.e.* a back or arm) in a palanquin

(*ἔκ ἀνάγκη*). *רַמַּד* here and 17<sup>13</sup> must clearly be a distinct  $\sqrt{\text{ }}$  of Ca. 2<sup>6</sup> 3<sup>10</sup>; and (unless we should read each time *רַבֵּר*, Pr. 7<sup>16</sup>† + 1 S. 9<sup>25</sup> *ἔκ*; cf. *מְרַבֵּרִים*, Pr. 7<sup>16</sup> 31<sup>23</sup>†) must be explained from the Ass. *rapādu*, to *stretch oneself*: as this is intrans. it is better to read here the *Piel* (as in 17<sup>13</sup>). Du., arguing that 23 is || 21, and that consequently it should mention some weapons which the monster counts as nothing, would read *מִסֵּם* (= *ἔκ ὑπ' αὐτόν*) *עָלָיו חֲרִין עָלָיו* "He shatters the sharp edges of the smith, Goad (and) pickaxe (?; 2 S. 12<sup>21</sup>) against him are (as) mud,"—if a peasant tries to rescue from him a child or an animal, the weapons at his disposal are useless [but this gives the improbable rhythm 3 : 4 : 21<sup>16</sup> n].

24 (32). *יֵאִיר*] may be either trans. or (Ezk. 43<sup>2</sup>, Ps. 139<sup>13</sup>) intrans. : *נְחִיבֵי* (Bi.<sup>2</sup> Gu. Bu.) is unnecessary.

*יִחְשַׁב* *α.* *הַחֲשֵׁב* (G-K. 144d, e) = Engl. "one." The punctuation *יִחְשַׁב* is needless, and not an improvement. *ἔκ* contracted the v. into *τὸν δὲ τάρταρον τῆς ἀβύσσου ὥσπερ αἰχμάλωτον* (governed by *ῥηγεται* in 23b), i.e. *תְּהוֹם* (?) *אֲחֵרִי* *לְשִׁבְתָּהּ* (*τάρτ.* elsewhere in *ἔκ* only 40<sup>15</sup> (Heb. 30) *ἐπελθὼν δὲ ἐπ' ὅρος ἀκρότομον ἐποίησεν χαρμονῆν τετράποσιν ἐν τῷ ταρτάρῳ*, a strange rendering of *חֲשֵׁב וְכָל הָיָה חֲשֵׁב* *יִשְׁחַק שָׁם*, and Pr. 24<sup>51</sup> (= Heb. 30<sup>16</sup>), where it seems to be a misplaced doublet for *אֲשָׁא*): Origen, not perceiving that this represented the whole verse, supplied from *Θ* (see Field) what in Swete's text stands as 23b *ἐλογίσαστο ἀβύσσου εἰς περίπατον*. Gu., partly after *ἔκ*, would read *תְּהוֹם נְחִיבֵי* [*יִחְשַׁב תְּהוֹם*] *לְשִׁבְתָּהּ*, "the bottom (? ? ?) of the stream is his path, the ocean he counteth as booty"—supposing the v. to refer to Leviathan's rule over the under-world; Du. *יֵאִיר נְחִיב חֲשֵׁב לְשִׁבְתָּהּ*, "He maketh a path to shine in the darkness (the dark waters). Behind him the deep becometh a flame." *Σ*, omitting 23-24a, expresses in 24b *לְשִׁבְתָּהּ תְּהוֹם*; *ΣΣ* = *ΣΣ*.

25 (33). *עֵפֶר*] poet. for *the earth*; 19<sup>25</sup> n.

*לְחִשְׁלֵי* *ἔκ* *δμοιον αὐτῷ*; so most: in Arab. *mithluhu*. Me. Sgf. Gu. Bu. Du. Be. would point *לְחִשְׁלֵי*; but *לְחִשְׁלֵי* never actually occurs in the sense of *likeness*. *לְחִשְׁלֵי*, *his ruler*, would

also be possible: so Hi. Reuss, Hfm.; Di. does not seem to decide between this and *like*.

rd. [העשור] rd. הָעֶשְׂרִי (cf. 15<sup>m</sup> n.).

[לבל־ירדת] cf. Gn. 9<sup>m</sup> תַּחֲתָם, 35<sup>m</sup> תַּחֲתָהּ, c. 6<sup>m</sup> תַּחֲתָהּ. לָבֵלִי (as 38<sup>m</sup> אֶל־לָבֵלִי, see n., Is. 5<sup>14</sup> (of Sheol) חֵק (פְּעֻרָה פִּיָּה לָבֵלִי חֵק) = *in a state of no fear* = *without fear*. Gu. לבעל תחת, "to be lord of the under-world (? ?)"; Che. לבעל תחתיות, which is at least Hebrew; Gie. ("if a change is desired") לבעל־חַיִּית, which might be right.

26a. Rd., with Gu. Bu. Du. Be., אֶת־נֶל־נֶבֶה יָרָא.

[שחץ] [שחץ] (both without expressing any equivalent for בני בור), שחץ: whence שחץ has been precariously conjectured instead of שחץ].

## CHAPTER XLII.

2. ידעת Kt. ידעתי Qrè. For the 1st pers. written without ' , see G-K. 44i. Me. curiously adopts the 2nd pers.

ולא יבצר ממך מזמרה cp., with a longer prose equivalent of מזמרה, Gn. 11<sup>6</sup> אשר יזמו לעשות 23<sup>20</sup>. Emendation of מזמרה to מזמרה (Be.) or מה (Bi.), or of כי תוכל ולא to כי לא (Du., who omits מזמרה : cp. 'מ וז at the beginning of v.<sup>3</sup>), are unnecessary (though Du.'s יכלה no doubt gives a good antithesis to קלחי, 40<sup>4</sup>), and Gr's οὐθέν cannot be cited in support; for having paraphrased ולא יבצר ממך by ἀδυνατεῖ δέ σοι the translator necessarily also paraphrased מזמרה by οὐθέν.

3. מי זה . . . דעת Gr<sup>1</sup> om. ; = 38<sup>2a</sup>.

מעלים MS<sup>Kan.</sup> 248 מחשך, as 38<sup>2</sup>.

בלוי דעת read with MS<sup>Kan.</sup> 100 במלך בלי דעה S, as 38<sup>2</sup>: note also ῥημάτων in Gr's paraphrase.

לכן הגדתי Gr τίς δὲ ἀναγγελεῖ μοι; S מלכא בלי דעה. Between הגדתי and ולא the loss of גדלה (|| נפלאות, as 5<sup>9</sup>) would have been easy; yet its insertion would overload the line. Gr's μεγάλη after ולא אבן is not in the position in which גדלה, if it had been used, would have stood. Hoffm. seeks an obj. to הגדתי in לכן read as כן; but this gives a questionable position to the object and a bad parallel to נפלאות.

ולא אבין . . . דעת G-K. 156f.

5. שמעתיך שמע, to hear of, receive a report about, as Ex. 18<sup>1</sup>, 2 K. 19<sup>11</sup>: cp. with the same antithesis to ראה, Ps. 48<sup>8</sup> כאשר שמענו כן ראינו.

6. The v. seems to be defective: אמנם and ותחמתי, as parallel terms, should stand in different lines: but, if divided at אמנם, the very questionable 2:3 rhythm (40<sup>24</sup> n.) is the





[כי אם פניו אשם] unless אם is an error for אה (Du.), אם either = *only* (cp., if rightly read, Gn. 40<sup>14</sup>, Nu. 24<sup>22</sup>), or *surely* (cp. Jg. 15<sup>7</sup>, 1 S. 21<sup>6</sup>): *Lex.* 475a, b and c.

[אלו . . . כעבדו] see on v.<sup>7</sup>.

9. [צפר] read with many MSS and VV. וצפר.

10. [שב את-שבית איוב] Qrê שבח. This is the only occurrence of the phrase שב שבח (השב) with the name of an *individual* in the gen. after שבח; the gen. is generally the name of a people, occasionally that of a country (Jer. 33<sup>11</sup>). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant *to bring back the captives of*, and was composed of a vb. from the root שב and a noun from the root שבה. But since Ew. (on Jer. 48<sup>47</sup> and in *Jahrb. Bibl. Wiss.* v. 216f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. 126<sup>1</sup>, which would be decisive if שיבה is rightly read there), and the phrase of the same character as 'ניב ריב פ', נקם נקם פ', the meaning in this case is *to turn the turning*, i.e. to change the fortunes of, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezk. Zeph. and the probably late vv. Hos. 6<sup>11</sup>, Am. 9<sup>14</sup>), but also in Ps. 14<sup>7</sup> = 53<sup>7</sup> 85<sup>2</sup> 126<sup>1</sup> (read שביח), La. 2<sup>14</sup>. It is not impossible that in some of these passages the author himself thought of captivity in connection with שבח; this sense was in any case quite early read into the form (cp. *ἡ ἀιχμαλωσία* frequently), and is probably the reason of שבח in *ש* interchanging with שבח, and of the punctuation שְׁבַח (yet cp. לִוּוֹת from לוֹח) instead of שְׁבַח.

[רעדו] not sing. (Di. Bu.: for 12<sup>4</sup> 16<sup>31</sup> are not analogous), even with a collective sense (G-K. 91k), but, as in 1 S. 30<sup>26</sup>, pl. (עֲשׂוּ) = רעיו, unless we emend to רעיו (Du.), the form used elsewhere.

11. [ויאכלו עמו לחם בביתו] Be. ויאכלו עמו after *ע*, and noting that MS<sup>Ken.</sup> 76 reads וישתו for בביתו and two MSS omit בביתו. But the addition of the detail (cp. the variants as between *ש* and *ע* in 1 S. 1<sup>9</sup>, 2 S. 12<sup>31</sup>) is more probable than its omission.

13. [שבֹּעֲנָה] probably an error for שֹׁבָעָה : G-K. 97c.
14. [יִקְיָמָהּ] if = יִמָּלֵךְ, *doce*, read יִשָּׁמָה (so Be. "frt"): if a diminutive (Hitz.) = יִמְיָמָהּ, point יִשָּׁמָה.
15. [נִמְצָא נָשִׁים] G-K. 121a; cp. 1450 (footnote). 2 MSS<sup>Km</sup>. Be. נִמְצָאוּ.
16. [לָהֶם . . . אֲבִידִים אַחֲדִים] G-K. 1350.
17. [וְרָאָה] Ktib. וְרָאָה : Qr<sup>a</sup>; G-K. 75f.

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## II. HEBREW.

The *italicised* figures refer to the pages of the Philological Notes.

Forms and meanings marked with an asterisk are in the Hebrew of the OT. peculiar to the book of Job; several of these, as pointed out in the notes, rest merely on punctuation or are due to textual corruption.

Words enclosed in brackets do not occur in *Job*, but rest on a different punctuation or emendations of the text, not in all cases adopted in the notes and translation.

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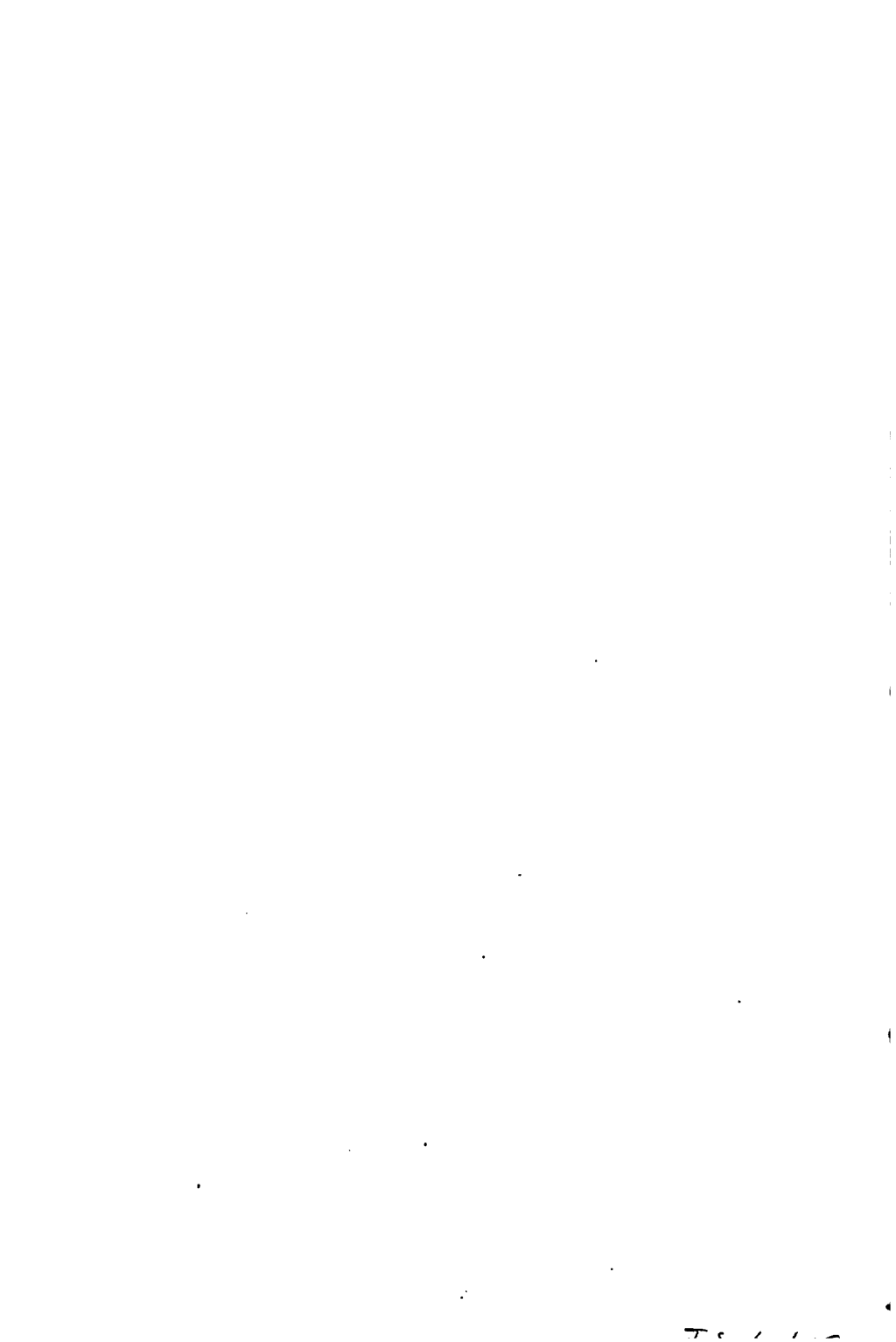
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